The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. L. WHOLE NUMBER, 1299.] NEW YORK, FEBRUARY 7, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

FEBRUARY.

10	First Sunday in Lent.
13 15 16	Ember Days.
17	Second Sunday in Lent.
24	Third Sunday in Lent. St. Matthias' Day.

MARCH.

2	Fourth Sunday in Lent.
9	Fifth Sunday in Lent.
16	Sunday next before Easter.
17	Monday before Easter.
18	Tuesday before Easter.
19	Wednesday before Easter.
20	Thursday before Easter.
21	GOOD FRIDAY.
22	Easter Even.
23	EASTER DAY.
24	Monday in Easter Week.
25	Tuesday in Easter Week. Annunciation Blessed Virgin Mary.
31	First Sunday after Easter.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

February 10th.—FIRST SUNDAY IN LENT.—Blackwell's Island.

February 17th.—SECOND SUNDAY IN LENT.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.

February 21st, Thursday.—A. M., Grace Church, Williamsburgh, Consecration.

February 24th.—THIRD SUNDAY IN LENT.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—FOURTH SUNDAY IN LENT.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.

March 9th.—FIFTH SUNDAY IN LENT.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 12th, Wednesday.—A. M., St. George's Church, Hempstead, L. I. E., St. John's Church, Brooklyn.

March 14th, Friday.—E., St. Luke's Church, Rossville, S. I.

March 16th.—SIXTH SUNDAY IN LENT.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 17th.—MONDAY IN HOLY WEEK.—E., St. Luke's, Brooklyn.

March 18th.—TUESDAY IN HOLY WEEK.—E., Ascension Church, Green Point.

March 19th.—WEDNESDAY IN HOLY WEEK.—E., Church of the Redeemer, Brooklyn.

March 20th.—THURSDAY IN HOLY WEEK.—E., St. Mark's Church, Williamsburgh.

March 21st.—GOOD FRIDAY.—A. M., St. Bartholomew's Church, New York. E., [illegible] Church, Brooklyn Heights.

March 22d.—EASTER DAY.—A. M., St. Paul's Church, New York. P. M., Floating Church of our Saviour, New York. E., St. Stephen's Church, New York.

March 23d.—EASTER MONDAY.—E., Holy Innocents, New York.

March 26th.—THURSDAY AFTER EASTER.—P. M. & E., St John's Church, Cohoes.

March 29th.—SUNDAY AFTER EASTER.—E., Grace Church, Albany.

April 6th.—SECOND SUNDAY AFTER EASTER.—St. Mark's Church, New York. E., Church of the Epiphany, New York.

April 13th.—THIRD SUNDAY AFTER EASTER.—A. M., Bay Ridge, L. I.

⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

New York.—On the Feast of the Purification of our Lady, or Candlemas Day, the usual Festival Service was said in Trinity Church. A lecture, appropriate to the day, was delivered by the Rev. Dr. Haight.

We had, a day or two since, an opportunity of inspecting personally the working of the missionary operations in Trinity Parish, in connection with St. Paul's Chapel. Everything connected with the enterprise is conceived and carried out in a manner apparently most systematic and efficient. The Rev. Dr. Vinton and the Rev. Morgan Dix are in attendance at stated hours, at the Mission Room in the rear of St. Paul's Chapel, and every application is at once received, entered on the books, and, if a case of urgent distress, promptly relieved. Fully deserving, certainly, of the heartiest and most substantial encouragement is this noble effort to bring the Church's succour, temporal as well as spiritual, thoroughly home to the hearts and dwellings of the poor. Nothing is wanting but men and means to render the enterprise successful beyond anything in the way of parochial effort that has been before attempted in this city; and when we reflect that so much has already been accomplished by the unaided efforts of Trinity Parish alone, what might we not be led to hope, if the efforts of the noble-hearted curate of St. Paul's were but seconded by a band of earnest and self-denying young men whose labours he might direct and stimulate; while his abilities to do much more than even he is at present doing, were allowed freer scope by coffers never empty, and charities never weary of flowing in from every side. A list of the Lent Services will be found on another page.

Pennsylvania.—(*From our Philadelphia Correspondent.*)—You are right, Mr. Editor, about the *parties* being both wrong. If things in the Church were all left to the one, she would die of dignity; if they were all left to the other, she would be so lost, and so trampled on, in the crowd of busy, bustling, and driving opponents, that soon not a fragment of her would be left. There is great reason, then, to be thankful that she is not left entirely to either the *high and dry*, or the *low and slow* party; that there is a considerable number who will not be attached to either, but who are determined to hold by the *Church*, to follow her ways, and to do her work, let the high and dry man pooh, pooh, as he may, and let the low and slow man divert his energy and strength as he will. In this good city of Philadelphia, there are some as complete specimens of these two classes as one need seek to find. Perhaps this is not to be wondered at, considering the atmosphere of the place, the dead calm which for so long has fallen upon it, the utter impossibility to rouse the bulk, the body of the Church people, to anything like energetic action. But it must be honestly confessed that the greatest amount of still life, the most ready efforts at doing, have been with the low and slow. Of course reference is had not to individual, but to general doings. As an example of this, reference may be made to that very important institution which has sprung up here within a few years, and which held out the promise of great things for all, and even yet would fain offer to do a great part of the Church's work. All at once, just as mushrooms do, there came up a growth of orders and "societies,"—*beneficial*, they called themselves; but whether so to any, except to those who get high places in them, and had the use of the monies, remains yet to be seen. One such *Order* is believed to be of very ancient origin, into which, apparently, many were either unable or unwilling to enter, for it is said that it requires at least a decent character to get into it, and to get on high seats requires a good deal of time; so, to make short work, an entirely new Order was set up, with a complete assortment of seats and places, high and low, ready for anxious expectants. This being too wide in its embrace, and the grand doctrine being eagerly caught at, that all the world was in a fog, and only the native able to do any good, and a great deal being *said* about the dignity and the divinity of labour, there was soon another order for toiling race of native growth. Still, all could not be satisfied, and as that great negation called Protestantism, was so widely acceptable, there was a transfer of orange ornaments from the banks of the Boyne to the banks of the Schuylkill. But these and others were too much given to good living, and open drinking, it was said; and to remedy that evil, there were some other *orders*, until at length their name became legion; for there were I. O. O. F.'s and U. A. M.'s, and A. P. A.'s, and A. S. T.'s, and perhaps A. S. S.'s, with nobody knows how many more, each and all claiming to be the great hope of the hard-working, toiling, moiling million. A commission was given, or, as some say, taken, to inquire into this matter, and see how it was that these upstarts, these imitators of "the free and accepted," "the brothers of the mystic tie," contrived to flourish; to devise means for thwarting the designs which such societies had on heedless humanity; the bringing of those who were already in them out from amongst them; the preventing of those who wished to go in, from going, and the establishing of something of the same sort, in a better form, perhaps, into which they might go, seeing they were bent on going into some such association, even if it should be only into the B. P. E. C. C. P. The commission, in due time, made a "report:" to whom, is not said; and where it is now to be found, is not known. This report showed very plainly and conclusively that the said toiling, moiling million never entered the church doors, but spent the time, which should be given to going thither, in idleness and dissipation; that they spent their hard-earned (?) wages in the very worst of ways; that, in short, they were growing up, and going on, and living, in ways that were baneful to society at large, and bringing, assuredly, destruction upon themselves. All this was just as well known long before, as ever it was after, the "report" was made; but never mind that: a report had been made, and, in due course, sundry resolutions, prefaced, according to custom, with three "whereases," were passed by the commissioners and those who heard their report, on the strength of which one more was added to the already long list of mutual beneficial societies. The promises were great; some, it may be all, of the objects were desirable. What, it may be said, could be more worthy of an effort than the getting the young men who come from their quiet country homes to such a place as this, to come recommended and introduced in such way, that the good habits of home, and the holy influences of their pastors' instructions, should not be effaced, but fostered. An ordinary man would suppose that perhaps the best way to secure such a good object, would be to have the young men come to town, recommended to the attentions and pastoral care of some clergyman known to his pastor in the country; but the new Order, or Society, takes this in hand, and he must come commended to it—president or secretary, or some such person, who is to take him in charge, and provide him with what one portion are deemed too "high" to attend to, and the other, apparently, too low to care for. Again, it may be said, what is so much wanted as a provision for the day of sickness, a little aid to help in the day of necessity? In this case, the well-informed Churchman would say, "'The Lord will provide,' through the means which He has appointed." And if some one suggests—as there may be far too much reason to do—that those by whom this provision ought to be made are slow of work and slack of hand, he will then do his utmost to better this sad state of things, and stir up the pure minds of his brethren to lay to their hands, having opened their hearts, to so make provision, that those who are in need and necessity may have right. But that will not suit; the devotion of men's substance through the offertory, for the help of the poor or the necessitous, must be discouraged, so that the coffers of the new society may be filled, and that the poor may be indebted to the kindness, the love, the affection, of *its* officers and members, instead of to the contributions for the necessity of the saints, which have been solemnly given to God. And so quite a list of good objects, which ought to be aimed at and provided for amongst Churchmen, might be gone over much in the same way, in so far as this great institution of the time is concerned. There are some very excellent men in the Church who are opposed, on principle, to all associations which undertake in any way to do what they think the Church herself, as her Lord's appointed instrument, should do; who would, perhaps, have nothing done, as they would say, *without* the Bishop, which, however, would be very apt to run into having everything done *by* the Bishop. But there are also many who have lived long enough to have found out that neither consecration nor ordination lifts a man out of the state of being a man; that Bishop and Priest are but men, though *ordered;* that they do not know everything, and cannot do everything, any more than common men; that they are still subject to human frailties; that they become weary; that they become restive; that they are sometimes wilful, or worse; and that, therefore, in a great many matters not affecting or appertaining to their spiritual functions, it will not conduce either to their own or to other men's happiness, that they should have too much to do. Such persons are not averse, then, to associations, to combinations or bandings of men, for good and proper purposes, so long as these are kept in due subordination to the great work for which the Church was given to mankind, and to bring about which her Lord has promised to be with her unto the end of the world. But they are averse to such, when they intrude into the place or office of either bishop or priest; when they seek to cluster around their own self-important officers, or their talkative committees, the means of the Church for doing good, instead of allowing it to be used by the parochial organizations; when they offer to free these latter from their obligations, by presenting them with an easy, off-hand way of getting rid of their liabilities; when they put themselves forward as *the* associations into which all must go who are not given up to sloth and merely nominal religion; when they loudly profess one thing and do another, or when they promise to act in one way, and either do not act at all, or in ways very different from what they promise;—when such associations put themselves in such positions, then good men and true set their faces against them as flints, and labour for their discomfiture, as against destroyers of happiness and disturbers of the peace. Of them, as of other things, it must be said, "By their fruits ye shall know them." And suppose it be said that men should look at the practical working of such an association before they condemn it. It may be well enough to have some clue given to the finding the whereabouts of the practical workings; for, not going beyond the limits of this fair city, it may very truly be said, that they are so "far to seek, and ill to find, that they cannot be easily seen by many." True, it is sometimes said that those who stand aloof from such associations are do-nothings, or they may be stigmatized as impracticable men; yet, if they be not very far mistaken, they have good reason for supposing that what they do will be of some service to those who come after them, as well as to themselves. It may be that these new associations are not willing to sound their own trumpet, by parading what they do; but if that be the case, a change must have come over their spirits, for such associations are not usually averse to telling how much they do, though, for acting on a better principle, they deserve much commendation; still it is not every one that is willing to enter into the fraternities to find out, by actual experience, the great good that is done. As mutual beneficial societies, the whole race is believed to be unsound;—with regard to the one in our midst, it is to be feared that when the day of reckoning comes for the long livers and the then aged sick, with all the help of the honorary brothers' alms, there will not be much more hope than there is now from the sources whose shortcomings it is wishing to make up for. That these shortcomings are great, no one who has had much to do with them will venture to deny; but, great as they are, this new association is not likely to be the remedy; the progress that it has already made is somewhat indicative of this. During the five or more years of its existence, with the advantage of the highest patronage it could obtain, there is great doubt about its roll containing over a hundred and fifty names gathered from the five-and-forty parishes of Philadelphia. The "low and slow" side of our ecclesiastical household is active enough in some ways. It works heartily to fill up its ranks; when there is need, it founds parishes, establishes missions, supports clergy, and pays other expenses; but when it comes to common, every-day things, it does not show a great deal more zeal than its "high and dry" companion; its life then becomes, as was said, a little still. This was noticed last week in a few remarks made on an institution which is very intimately connected with the one now spoken of, which is in very much the same hands, and is guided and governed by very much the same counsels and counsellors. This new association, this Brotherhood, so called, has not, as yet, proved any exception to the rule; it may be cited as another example of the active exertions of the "low and slow" side. It may be said, and with some show of propriety, that such life—that life of any kind, is better than no life at all; and, in a sense, this is true; but what is wanted is real active life—life exerting itself in the right way, upon right objects.

Really, the worth of such an institution as this of the Brotherhood is not very plainly seen. But it puts itself forward on the score of centralization, forsooth, as the hope of the Church, as *the* instrument by which her hitherto too much neglected work is to be done. We shall soon find it acting as if it were the great council of advice, without whose sanction nothing may be undertaken. "*Sutor ad crepidam*." should be the motto to the Constitution, Laws, and By-Laws of all such Associations. As was already said, it may be that there is need for combined efforts within the Church for accomplishing some purposes; but then those engaged in such must go about their work as work, their proper work, and they should not attempt to do too many things at once. If they be engaged in for the purpose of attending to the sick, let that be their occupation; if for the purpose of seeing that the dead are Christianly cared for, let that be their work; if for the purpose of collecting means for such purposes, means which cannot be readily presented at the Altar, then let that be their business; but let their object ever be *work*, something to do, not talk. To say this seems necessary, because, whatever may have been the case in bygone days, it is very certain that in these days it is far easier to get men to talk than to work. It is so in all departments. The workman at the evening meeting of this Order talks of the divinity of labour, but on the morrow he is as anxious as ever to cancel from the eyes of his fellow-men that *he* has to labour. Labour of some kind is man's lot; it is his punishment; it is God's giving as the result of His curse for man's disobedience. True, like every other of His givings, it may be made to man a blessing; therefore there is no disgrace to a man among men for that he has to labour. But it is nothing short of rank infidelity to speak, as some men in these our times do, about the dignity and divinity of labour—a dignity and divinity which they practically repudiate, by forsaking whatever they esteem *labour*, and taking up with anything that will afford them a livelihood without it. So much easier and pleasanter is it to talk than to work. And in immediate application to that of which notice is now taken, it is to Brothers as well as to many others, far easier and much more agreeable, to discuss the knotty points of constitutional law that may come up in the course of settling whether this old man shall have a pair of shoes, or that old woman get an ounce of tea and a pound of sugar, than it is to put on the nurse's long apron and sit to-day all day by the poor, sick stranger, or to-morrow night, all through its lonely hours, in a cold, cheerless garret, by some other one of "the King's messengers," to smooth his pillow—such as it is—to fan his feverish brow, to administer the prescribed cordial, or to whisper the Church's prayers, or the Psalmist's consolations. Yes, it is far easier, and evidently much pleasanter, to meet on the high and important business of a Brotherhood, than it is to do anything of this sort. What, go into the purlieus of Philadelphia—wander about the plague-spots of such a place? Faugh! Never! How could they ever sit down amongst their own people at home? Would not some horrible thing go with them, and would not the remembrance of what they had seen and heard, forever haunt them? That it would! and well it is, in one sense, that so many keep from it. No wonder, that even some men, with hearts overflowing with the milk of human kindness, have been made bodily, as well as heart-sick, by the misery, the wretchedness, and sin which, in their Christian attempts to ameliorate the condition of their fellow men, they have been obliged to meet with. It is for such purposes, though, that Brotherhoods—and Sisterhoods, too—are wanted. Not for making, marring, and mending Constitutions—not for passing by-laws, but for quiet [illegible]. It is not intended to say, that Christian men may not be banded together for any other purpose than nursing, and otherwise waiting on the sick; very far from it. There are many purposes for which they may be so banded together, under authority; because there are many things which can only be done at all well by the concerted action of many. The time was when men were so banded together as preaching friars; if need be, let there be such again. Depend upon it, the first ones that turn out in cloak and hood will find greater numbers of attentive listeners than any secular that ever laid aside his habit and put on the laic's garb. Now, if any of the brothers of the Brotherhood wish to go out as preaching friars, why, let them be cloaked and sent out; if others would rather be sent as begging friars, let *them* be so sent. Only let them be sent out in such a way that they can be known and properly controlled. But men can be neither the one nor the other now, as the men who went by these names were; no, no more than gallant majors can now ride through the country as knights-errant!

"To win their mistresses in fights,
And cut whole giants into fritters,
To put them into am'rous twitters."

No, verily; combinations must be of a different sort, and gone about in very different ways from what were once so prevalent and effective. But the opinion is entertained that, for the purposes referred to, combinations should be parochial and not general, under the immediate care and control of the parochial clergy, whose business and pleasure it would be, to direct and counsel them in their work, to assign to them their duties, and to receive from them that physical assistance which he needs and they can render.

Maine.—The Rev. Mr. Slattery, of this diocese, is at present in Boston, as we learn from the *Witness*, soliciting funds for the purpose of procuring a place of worship in Camden, Maine. It is proposed to purchase a meeting-house belonging to one of the religious bodies in that place. The Right Rev. the Bishop of Maine gives the following sanction to the Rev. Mr. Slattery's effort:—

> The circumstances under which application is made in behalf of the parish of St. Thomas' Church, Camden, are so peculiar and interesting, that good men of our communion, to whose knowledge it may come, must wish it success. The parish was organized by a movement almost spontaneous, of a number of citizens of Camden, who have subscribed more than half the amount required for the purchase of the Universalist meeting-house in that place; a suitable and convenient building, admirably situated, and easily to be adapted to our services. Should the Rev. Mr. Slattery be successful in obtaining the additional sum necessary for the purpose of securing so good a church, the result will be of so great importance both to the cause of true religion in that community, and to the growth of the Episcopal Church, in a part of this State where it has been but lately planted, that I most strongly recommend his application to those who wish to do good with the means which God has intrusted to their stewardship.

Massachusetts.—We learn from the *Witness*, that the Society for the Relief of Widows and Orphans of Deceased Clergymen of the Protestant Episcopal Church, held its annual meeting on Tuesday, the 15th ult. The following officers were elected: The Right Rev. Manton Eastburn, D. D., *ex officio*, President; the Rev. Asa Eaton, D. D., 1st Vice President; the Rev. Alexander H. Vinton, D. D., 2d Vice President; the Rev. Alfred L. Baury, Treasurer; Mr. James C. Merrill, Secretary. The Rev. George M. Randall, the Rev. Joseph H. Clinch, the Rev. William S. Bartlet, Mr. Frederick H. Stimpson, Mr. Henry M. Parker, Trustees.

The Society for the Relief of Aged and Indigent Clergymen held its annual meeting on Tuesday before Convention. The following officers were elected:—Directors—The Right Rev. Manton Eastburn, D. D., the Rev. Alexander H. Vinton, D. D., the Rev. George M. Randall, the Rev. Thomas F. Fales, the Rev. Joseph H. Clinch, the Rev. Thomas R. Lambert, and the Rev. Charles Mason. The Rev. Joseph H. Clinch, Secretary; J. W. Clark, Treasurer.

Connecticut.—The Clerical Convocation of Hartford county, we learn from the *Calendar*, met in the village of Thomsonville, on Tuesday, January 22. The place of meeting was the building occupied by the small congregation of St. Andrew's Parish. The officiating clergy were the Rev. Messrs. Benedict and Cook; and the sermon was preached by the Rev. Mr. McClory, rector of St. John's, Warehouse Point. In the Holy Communion, the celebrant was the Rev. Mr. Jarvis, who was assisted in the administration of the Blessed Sacrament by the Rev. Mr. Benedict. In the afternoon, a short business session was held; after which, the Rev. Mr. Bates proceeded to Windsor Locks, Messrs. McClory and Cook, to Warehouse Point, to hold evening sessions; while the other clergy present remained to conduct the Evening Service and missionary meeting. A sermon was preached, at the last, by the Rev. Mr. Benedict, and missionary addresses made by Messrs. Fitch, Russell, and Benedict. On Wednesday morning, the clergy again met for the transaction of business. The demoralizing influence of Sunday railroad trains was taken into consideration, and a committee appointed by the Convocation to consult with the Ecclesiastical authority of the diocese as to the most advisable course to obtain a discontinuance of this desecration of the Lord's Day. The Rev. Mr. Russell was nominated to preach the next Convocation Sermon—the Rev. Mr. Cook, substitute. Arrangements were made for the next meeting, and the Convocation adjourned.

In relation to Sunday schools in this diocese, the *Calendar* gives the following:—

> The Foreign and Domestic Missionary Association of St. John's Church Sunday School, Bridgeport, Conn., was formed July, 1855. It consisted of 23 teachers and 140 scholars, each teacher being the treasurer of his own class. The contributions during the first six months were appropriated to Bishop Scott's Mission in Oregon. It was an untried experiment—they resolved to meet at Christmas, to ascertain what had been their success, and whether it was such as to encourage them in continuing their efforts. The result has been better than their expectations. The sum, small as it is, satisfies them as a *beginning*. At the meeting on Christmas-day, the contributions were placed in the hands of the Superintendent of the School, to be forwarded by him to the Committee of the Board of Domestic Missions. The several contributions for the six months from July to December, inclusive, were as follows.

Here are given the names, accompanying mottoes, and the amount of subscription of the several classes. Total amount of contributions, $43.45.

Donation parties (so called) are, it appears, becoming popular. They are generally given at the rectory. A correspondent of the *Calendar* mentions an instance in which this rule was deviated from:—

> In St. Michael's Parish, Naugatuck, it is stated the people have adopted a different custom.—Instead of the parsonage, the party is held at a spacious public hall, which was this year on New Year's evening, it being the time in this parish for this occasion. The ladies of the parish prepared an abundant entertainment for the evening, with that beautiful outward taste which charms the eye, as well as supplying to *that within* even more gratefully. At evening the hall was filled with hundreds, from the aged grandparents down to the happy little children. Quite a number of our esteemed acquaintances and friends, of other Christian bodies, were also present to join with us in the social pleasures and the special object of the occasion. Two committees were appointed, consisting each of a gentleman and lady, to go round in the assembly and receive their free-will offerings. The result was a generous amount. At agreeable intervals during the evening, the "Naugatuck Brass Band," volunteering their services, discoursed sweet music to us from their instruments. After the pleasant hours had passed away, and heart had spoken to heart, and voice to voice, the good wishes of the season, and thanks had been returned for all kind remembrances and gifts, the scene concluded by many voices and the band, in the tune and the words of everlasting "Old Hundred," and the large company dispersed quietly to their homes. There was no "shady side" in this—it was all "sunny side."

Rhode Island.—PROVIDENCE.—At the request of the Governor of the State, the Right Rev. Bishop Clark, the Mayor of the City, and others, Mr. Wills, of New York, delivered his lecture on Religious Architecture, in this city, on Thursday, the 31st.

The congregation of St. Andrew's, under the charge of the Rev. D. Henshaw, has already increased to an extent to justify the enlargement of the church. It is intended to lengthen the nave, and add transepts, enabling the church thereby to accommodate double the present number.

Mississippi.—It is announced in the *Church Herald*, that the Trustees of the College of St. Andrew were to have closed the College on the 1st of February inst. They request all who are indebted to the College to pay, and all to whom the College is indebted will present their accounts. The Trustees passed a resolution to endeavour to raise, in the next three months, $10,000 to endow it. If it is not raised, the Institution will be closed.

Tennessee.—On the Feast of the Epiphany, the Right Rev. the Bishop of the diocese admitted to the Holy Order of the Priesthood the Rev. Charles T. Queentard, M. D. Morning Prayer was offered by the Rev. T. F. Wardwell, lately transferred to Tennessee. The candidate was presented by the Rev. William Fagg, rector of Immanuel Church, La Grange. The sermon was preached by the Bishop, from the text 2 Timothy iv. 1, 6.

The following Pastoral Letter has lately been addressed by the rector of Christ Church, Nashville, to his congregation:—

> MY DEAR BRETHREN:—On the last Lord's Day morning, I read in the church, a statement of the account of offerings which you have made during the past year, and their appropriation. At the same time I took occasion to utter a few words of pastoral admonition. As the inclemency of the weather was such as to forbid a general attendance, and desiring that my remarks should reach the ears of every member of the congregation, I take this mode of presenting to your attention, in substance, what I then said.
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> It is now seven years that the system of Weekly Offerings has been in operation in this parish. Notwithstanding the objections which were made to its first introduction, I do not believe that there is now one among you who seriously desires its discontinuance. In some respects it has worked well. It has enabled your rector to have always a fund from which he could supply the wants of those of the poor whom he should find to be worthy of assistance. It has exempted the congregation from all troublesome calls upon them to defray the current expenses of the church; and those few who have borne in mind and appreciated the true idea of this mode of making their offerings to the Lord, it has afforded them the opportunity of "laying by in store on the first day of the week, as God hath prospered them," some portion of their income to be devoted to the service of their Master. By it they have been enabled to give "as unto the Lord and not to men," "their left hand not knowing what their right hand gave." And for what they have thus done "in secret," the Lord will reward them "openly" "in that day when He maketh up His jewels."
>
> But on the other hand, sad is the disappointment of your rector, that no greater success has attended his efforts to secure a general co-operation, on the part of the people, in this scriptural mode of offering alms and contributions. The disappointment is double; for neither does the habit of systematic benevolence prevail in the congregation to any extent, nor is the amount received at the Offertory in any way proportionate to their ability to contribute, or adequate to meet the ordinary calls upon a Christian people. The leading idea in this system of weekly offerings, as I have frequently urged upon you to remember, is not so much to secure contributions for the cause of religion and benevolence, as it is a means, in accordance with Scripture intimations, and the early practice of the Church, to keep alive the principle and the duty of constantly offering, according as God bestows His blessings, something of that with which He blesses, as a return of gratitude to the Giver, and as an act of religious worship to accompany our prayers as they go up for acceptance to His throne. But how few of you, my brethren, are governed in your offerings on every Lord's Day, by considerations like these. How few place into the treasury of the Lord a portion of their substance as a pious offering of gratitude to Him "in whom they live and move and have their being." How smaller the number still who offer a due proportion of their weekly income, or an amount worthy of a petition to God for His acceptance.
>
> I have faithfully fulfilled my promise not to make any appeals to you for special objects, by which your sympathies might be unduly roused, or your feelings unnecessarily excited, that you might be allowed to give systematically as the Lord hath prospered you, cheerfully as He has commanded you, deliberately as reason and sound judgment would suggest. Had I pursued a different course I am satisfied that your contributions would have been much larger than they have been, to objects having pressing claims upon your justice, your benevolence, and your Christian liberality. Had I worked upon the better feelings of your nature, by picturing to your imaginations some wretched abodes of misery, of which it would be mockery to say that they were shelters for their ragged, starving, shivering inmates—had I pourtrayed scenes of wretchedness and religious destitution, in which the actors were fast hurrying into woe eternal for want of your aid and assistance—or had I stated to you in terms of simple truth, the inconvenience to which those have been subjected who have sustained the credit of the congregation by meeting expenditures to provide for your comfort while worshipping God in his holy temple—I am sure, brethren, that those impulses of justice and benevolence, which I know are not wanting to your nature, would have been moved to acts of liberality. But I have not resorted to such expedients, because I would fain have had your better instincts moved by the love of Christ, by a sense of God's goodness to you, that you might from the pure unmixed motive of gratitude and duty to your Heavenly Benefactor, to your Saviour and your Sanctifier, offer a portion of what has been richly given you, for assisting the poor, teaching the ignorant, spreading the Gospel and sustaining the Church, as *freewill offerings*, unasked, the promptings of hearts self-sacrificing and devoted to the service of Christ. I may have been wrong in the course I have pursued—I may have been doing injustice to you, and may have fallen far short of my duty by not availing myself of the power there is in appeals and exhortations addressed to human sympathies. If I have committed an error, it has been an error of judgment, and I pray you "forgive me this wrong."
>
> Whether you have given as the Lord has prospered you—whether you made offerings to Him which are worthy of being consecrated as oblations on His altar, with solemn prayer for acceptance, is not for me to judge. I am neither the keeper of your purses, nor your consciences; "to your own master you stand or fall." That as a congregation you have not given in proportion to your apparent ability as others give; that you have not given sufficiently to sustain, as it ought to be sustained, the worship of the Church in this place; that you have not made your offerings large enough to allow of *a single appropriation to either branch of the Church's Missions for seven years*—I know. That the Sunday school of the church is not properly sustained; that the poor are not sought after as they might be; that many other efforts of benevolence are checked for want of means—I know. These things, brethren, I know; and under a solemn sense of my responsibility to my Master, which now presses sore upon me as I review the few years which I have spent among you, I desire that you too should know them, in the knowing that such things are so, we may all henceforth strive to act up more fully to our duty, and do our diligence to live no longer unto ourselves, but unto Him who died for us; to give alms of such things as we have, and as Christ loved us, to love one another; and altogether so to live that we may be of those blessed ones to whom at the last day He shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I am so well convinced of the correctness of the general principle upon which the system of weekly offerings is based; I am so fully satisfied that no other mode of receiving the people's alms and contributions has been devised which can equally secure the end to be desired, viz., that Christian people give according to their means and upon true Christian grounds, that I will not entertain for a moment the idea of abandoning it. It is for you then, my brethren, to appreciate the system and to act out its design to a greater degree of perfection, by carefully considering weekly—what you can afford to bestow in the way of alms and contributions—what amount of offerings you can in the hope of their acceptance solemnly offer unto God with prayer, and in a devout manner and under a sense of your responsibility to God, on every Lord's Day place upon the Altar, not that which cost you nothing, but that which will be a fitting oblation of a life consecrated to the service of Christ. Let it be an habitual act of your life thus to make your offerings to God; of as regular and constant performance as that of any other duty which attends the weekly recurrence of the Lord's Day; and in order that the duty be faithfully performed and its good results fully secured, should you for any cause be absent from the Christian assembly, let your offerings when next you present yourselves in the sacred courts be increased in the measure of your absences, that according to the Apostle's suggestion you "be not eased and other men burdened." Let this system thus take possession of your hearts, and, brethren, "prove the Lord herewith, If He will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."
>
> To assist more fully in carrying out this system, and to keep you in remembrance that your offerings are intended to be appropriated to the holiest of objects, and not merely to defray the ordinary expenses of worship in the house of prayer, it is my intention to appoint certain days when your offerings shall be devoted to certain objects.
>
> Thus, the offerings on the first Sunday in each month will be devoted to the poor and to the Sunday school of the parish.
>
> Those on the second Sunday in each month, to the cause of Missions.
>
> Those on the third Sunday in each month, to the support of the Episcopate, by which is meant the assessment on this parish by the Convention of the diocese for the salary of the Bishop.
>
> Those on the fourth Sunday in each month, to destitute congregations in our own diocese.
>
> And when a fifth Sunday in a month occurs, the offerings will be devoted towards extinguishing a debt which I am sorry to say is owing by this parish, and the interest on which is now regularly paid by one member of the congregation.
>
> It must be remembered, however, that from the offerings on each Lord's Day a sufficient amount will be retained for defraying the current expenses of the church.
>
> Your affectionate pastor,
> CHARLES TOMES.
>
> *Nashville*, January 18, 1856.

Florida.—The Right Rev. Alonzo Potter, D. D., Bishop of the diocese of Pennsylvania, is at present sojourning at Magnolia, for the benefit of his health.

The World at Home.

THE SPEAKERSHIP.—Congress has at length succeeded in electing a Speaker. The successful candidate is Mr. Nathaniel P. Banks, Jr., of Massachusetts, who was chosen on the one hundred and thirty-third ballot, and at the close of the ninth week of the session, by a plurality vote of 103, being five votes short of a majority, and three over the next highest candidate, Mr. Aiken, of South Carolina.

THE WEATHER.—The extreme severity of the cold still continues, and is making itself felt in all directions, impeding railroad travel, and blocking up navigation, and causing almost incalculable suffering among the poor.

COLUMBIA COLLEGE.—The "Intermediate Examination" commenced on Monday, the 4th inst.

THE MEMBERS' PAY.—On Monday, the 4th inst., the acting Sergeant-at-Arms, Mr. Glossbrenner, drew from the Treasury about $80,000 in gold, which amount had been advanced by him to pay members of the House, Mr. Speaker Banks having, near midnight on Saturday, signed drafts for that purpose. Two hundred and thirty thousand dollars are yet due to members, and will be drawn for during the present week.

COLLEGE DISTURBANCES.—One hundred of the students at Dickinson College, Pa., have rebelled against the Faculty, in consequence of the alleged unjust expulsion of four members.

INCENDIARIES AT UTICA.—Utica is again infested, it seems, with incendiaries. Two grocery stores and two barns, owned by B. Churchill and George C. Potter, George street, were consumed a few days since. Loss, $7,000; insured for $4,000.

COLLISION ON THE NIAGARA FALLS RAILROAD.—The passenger train that left Niagara Falls on Monday morning, came into collision with a freight train near Adams' Basin. Both trains were going in the same direction. There were no lives lost, but several persons were severely injured, among whom are the fireman and engineer. The engine and cars of the passenger train were much shattered. No one on the freight train was hurt.

A VESSEL SUNK BY THE ICE.—A lamentable and singular accident occurred in the East River on Monday morning. The brig "William H. Safford," of Bangor, Capt. Smith, was cut through and sunk by the ice, *and eight of the ten persons on board were drowned.* Several similar disasters have occurred both on the East and Hudson Rivers; though happily, in no other case we believe, has there been any loss of life.

FIRE AT SYRACUSE.—The handsome brick block, at the corner of Salina and Fayette sts., Syracuse, known as the "Dillaye Buildings," was destroyed by fire at an early hour on Sunday morning. The block was owned by H. A. Dillaye, and valued at $35,000. The building was insured for $22,000 in the following Companies: Ætna, $5,000; the Springfield and City Fire Insurance Companies, each $2,500; the Northwestern and Albany Companies, each $5,000; $2,000 unknown.

THE SHAWMUT AVENUE TRAGEDY.—In the case of Messrs. Colburn and Dalton, the jury, at 12 o'clock on Saturday night, rendered a verdict of *not guilty* of manslaughter, but *guilty* of assault and battery.

THE ASTOR LIBRARY.—The Trustees of the Astor Library have presented their Seventh Annual Report. During the year ending December 31st, 1855, they have expended the sum of $7,284.36 in payment for books, exclusive of binding. The whole amount expended up to that time, for books and binding, has been $120,330.96. It further appears that the total cost of the present Library Building, including the site and also the equipment in shelving, &c., has been $120,352.41. The productive fund, invested in bonds and mortgages, is $201,500, and the cash in bank $20.38.

ICE ON THE SIDEWALKS.—A case is now on trial in the Supreme Court, Boston, wherein John Kirby claims $10,000 of the city, for injuries alleged to have been received some years since, by falling upon the icy sidewalk in Boylston street.

SINGULAR BEQUEST.—A Dr. Cornwell, lately of Greene county, Ill., recently died in this city and left a will devising some $10,000 worth of real estate, so that the income of it shall purchase books on Physiology, particularly Graham's and Dr. Alcott's works, for distribution in the common schools in Greene county, Ill. He also willed smaller sums to medical colleges at the West.

MORTALITY IN NEW YORK.—The deaths in this city last week numbered 335, showing a decrease of 40 as compared with the week previous. The nativity table gives 251 natives of the United States, 52 of Ireland, 23 of Germany, 4 of Scotland, and the balance of various foreign countries.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week was 61, of which 29 were males and 32 females; adults 21; minors 40. The principal causes were consumption, croup, and scarlet fever.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XIV.—THE FLOOD, *(continued.)*

"And on the second month, on the seventeenth day of the month, the earth was dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." Noah waited for the divine command to leave the ark, and he has thereby set a worthy example to all mankind. God knew the proper time to leave the ark, and Noah was aware of it, and waited the divine command. And God said unto Noah, "Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him, and every beast, and every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark." Such was the commission which God gave to Noah when he left the ark, and such was the blessing which God pronounced upon all the inferior creatures. God looked with divine approbation upon every one as he left the ark, just as he had looked upon all his creatures at the creation of the world. Every creature which left the ark on that day went out under the approbation and blessing of God.

That must have been a happy day, indeed, on which they left the ark! A happy day for Noah, and a happy day for the family of Noah, and a happy day for every creature that departed from the ark that day. In the spring of the year, and, it is likely, on a fine healthy morning, the air salubrious, the vernal sun shining in the heavens, while God Himself looked on them with parental approbation. A very different scene must then have been presented to the eyes of Noah and his family from that which they had witnessed on the day on which they went into the ark. We cannot think upon the day on which they went into the ark without calling up a sombre and a gloomy picture before the eye of our mind. The creatures, slowly moving two and two along the way, forming a solitary train, winding their weary course along the neighbouring valley, and then ascending slowly and silently up the inclined plane which led into the ark, each quietly and unresistingly taking that situation in the ark which Noah had appointed for him. Not a single creature on that day was heard to lift up his voice. Every tongue was mute. The lion was as docile as the lamb, and the wolf as inoffensive as the kid, the hind as slowly moving as the sober ox. The horse, with drooping head, went to his appointed stall, the leopard to his lair, the fox reposing in the same habitation with the household cock, and the serpent coiled together in harmless repose. The tiger was as sober as the elephant and the rhinoceros; and all were quietly disposed of in the ark, according to the discretion of the patriarch.

The falling torrent beating on the ark would soon subdue the spirits of the brute creation; and when the rising waters lifted up the ark, no voice would then be heard within. The rolling ark, the beating waters throughout more than six revolving moons, by day and night, would tame the spirit of the fiercest brutes, and would subdue their native hostility to man.

But the day of their liberation came at length, and every creature was at liberty, set free to roam the forest and enjoy his native freedom. But who would be able to conceive and to describe the joy of every creature when, on the morning of their departure, and the door of the ark was thrown wide open, and the earth was dry, and every token of the flood had disappeared, and when the sun arose in all his brightness, and the vernal breeze regaled the nostrils of all living creatures? What a thrill of joy must have expanded every heart! We may suppose, that no sooner was the door of the ark thrown open than all its glad inhabitants, alive and full of joy, sprang forth with all their native energy and with renovated powers. Forth came the lion and his mate, the tiger and the leopard, the antelope, the deer, and ran along the plain, fleet as the wind, each lifting up his voice with joy, and playing every gambol which his sinews could perform. The unwieldy elephant and the encased rhinoceros leaped fore and aft, as though they would emulate the antelope. The lowing ox would play his gambols, bellowing through the plain; the horse, with crest erect, would bound and neigh, or else would paw the earth, or roll from side to side upon the shining sward. Birds of all descriptions would be seen upon the wing, or lifting up their notes on high, or spreading out their plumage to the rising sun. Up sprang the eagle, soaring to the skies; and the lark warbled as he rose upon the wing. The peacock and the turkey strutted forth with their expanded tails; and the gigantic ostrich, methinks I see him now, on wing and foot, leaving the rest behind. Every creeping thing is moving on the ground. The sinuous snake out-travels all his creeping kindred; the basilisk, with crest erected, winds his sinuous way; and the huge boa multiplies his convolutions, and rolls forward on the plain.

Not a single creature would turn back to thank the patriarch for all his pious care. But the righteous Noah, like his great and merciful Creator, would look at all the creatures as they passed along with a divine complacency, and would render thanks to God. All the brute creatures had departed from the ark without any token of their gratitude to Noah, or to God Himself; for such is the nature of all brutal souls, who are incapable of perceiving the agency and purposes of God, and are equally incapable of feeling their obligation to the Deity, and are incapable of offering to Him the sacrifice of praise; while, on the other hand, the patriarch Noah had no sooner left the ark, and set his foot on the redeemed and renovated world, than he set up the public worship of Almighty God, and gathered all the human race together to give thanks to God for their deliverance. And hence we read, "And Noah builded an altar, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." It is evident that Noah entered on the renovated world with feelings of devotion, and in a right and happy frame of mind, and he worshipped the Lord his God, which was an example worthy of the father of the renovated world, and worthy to be followed by all mankind. That frame of mind in which the patriarch entered on the renovated world is, indeed, the only frame of mind in which mankind can live well in the present world, or be prepared for that which is to come. A man who does not find his happiest employment in the worship of Almighty God, and in cultivating a knowledge of God, and a fellowship with Him, cannot be the subject of a genuine and fervent piety to God, neither can he be prepared for the enjoyment of the kingdom of heaven.

The sacrifice of Noah was acceptable to God, and it brought down His blessing upon Noah and his family, and upon all the world until the end of time. "And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I smite any more every living thing as I have done. While the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease." When we are told that the Lord said *in his heart*, we are not to understand that it was a private and concealed feeling in the heart of the Deity, to which He gave no public or external utterance, because such a construction of those words could not be reconciled with the narrative, and since the narrative itself has given publicity to that happy feeling in the heart of the Deity. But those words, "The Lord said in his heart," are divinely emphatical, and they are intended to imply that that happy feeling in the Deity was a deep and hearty feeling, and delightful to the Deity Himself. Indeed, no truth has been rendered more conspicuous in all the teaching of the sacred volume than that blessed truth, that God Himself takes pleasure in our doing well; and since there is not anything which so effectually promotes the happiness and the salvation of mankind as our ardent piety, and our devout belief in the promise of redemption and eternal life, the sacrifice of Noah must have been highly acceptable to God, and therefore it may well be said that "the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more," &c. Few passages of Holy Writ have been adapted to afford to all mankind a more correct conception of the moral character of God, and of the pleasure which He takes in our doing well. The smell of Noah's sacrifice was highly acceptable to God, because it was offered up to God in faith, and with a lively and devout anticipation of the blessings which were typified thereby. The Apostle had an evident allusion to the sacrifice of Noah, and to that token of divine acceptance, when he said to the Ephesians, "And walk in love, as Christ also hath loved us, and hath given Himself for us an offering, and a sacrifice to God for a sweet-smelling savour." Eph. v. 2. And again: "But I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. iv. 18.

That the Deity Himself has a divine pleasure in the happiness of all His creatures, must be evident from the fact of His having given them an existence, since no other motive could be attributed to the Deity in so doing. The highest conception which we are able to form of the happiness of God, is that of His being surrounded with the host of heaven, consisting entirely of happy beings, who derive their happiness from Him, and who ascribe to Him the homage of everlasting adoration, and the sacrifice of everlasting praise. "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Rev. vii. 9, &c. J.

For the Churchman.

THE MEMORIAL AND ITS OPPONENTS.

To the Editor of the Churchman:

SIR:—The difference in opinions existing between yourself and your present correspondent, in regard to the Memorial and a number of other subjects, does not lead the latter to apprehend any hesitation, on your part, to indulge him with a space in your columns for some expression of sentiment, particularly as you have frankly assigned a department of your paper to "Open Council."

The following extract from a recent letter, from an excellent prelate of the Church, seems to represent correctly, in one point of view, the hopes of that Church question of which the Memorial was the initiation, and with which the Commission is *pro tempore* entrusted:—

> At first, warm expressions were called out, on every side where the need of freedom of action was felt, or where a right idea of the wide sphere of duties resting upon the Church of Christ had erected a painful sense of our insufficiency. Afterwards, a reaction was, of course, seen; the fears of a just and honest conservatism were stirred up; and the spirit of attachment to the Church, as it is, uttered itself aloud. There is time enough before the next General Convention to allow still another turn in the discussion, modifying and reconciling both these tendencies.

The admirable article of "S. E.," in the *Churchman* of the 17th January, on the division of the Morning Service, is entitled to the thanks of its readers, and to the attention of every one interested in the order of our Liturgical Services. As, however, there is great difference of opinion in the Church on the question of ministerial discretion in the matter, it is clear that legislation alone can determine it.

As respects the movement generally, those interested in it are doubtless, one and all, ready to acknowledge the gentlemanly and kind spirit which has obtained almost universally in regard to it. No other question, perhaps, involving differences of opinion to so great an extent, carries with its history more agreeable associations in that respect. We know but a solitary exception to be made to this report of the demeanour of partizans—we allude to that of the spirited, but not very cultivated or consistent writer of the editorials on this subject in the *Protestant Churchman* for some time past. One might reasonably have expected that, with such a noble opportunity as that afforded by a discretional use of the columns of that paper, some worthy accessions to the ecclesiastical literature of the day, especially as bearing on questions of present interest, would have emanated from a pen soliciting weekly attention from the educated in the Church to its lengthy productions. Yet, only one effect has that pen produced—and that is, converting what was previously a Christian family paper into one marked with the utmost disingenuousness and asperity. What is to be thought of the writer "hoping the Bishops will never be so silly as to play such fantastic tricks before high heaven, as such a scheme proposes?" If, indeed, any such conduct had been suggested by the scheme, jealousy on the part of that writer would have been natural and warrantable at the encroachment on his own appropriated privilege "to play fantastic tricks," &c. But who else—and there are certainly very many persons of finer perceptions, and more refined discrimination, than himself—who else, we ask, ascribes to the movement any tendencies to such pranks? Again, he has spoken of the Bishops as men "peddling their divine gift," if they carry out what has been proposed, (approved, too, we may add, by some members of that venerable body,) with a view to extend the Church, and to promote Christian unity. Is such language worthy of a clergyman, or any man of common Christian education?

We shall not here introduce specimens of the illiterate reasoning of our hero, having already drawn his own attention to some of them, (though, of course, in less plain terms than these.) Yet we cannot forbear to remark, that his facility in wielding the pen—but with so little logical correctness—is tantamount to being—

> "A dunce at logic, but a dab at law;"

at the same time that the abuse of the oral gift, habitually coincident with it in the character before us, verifies the classical saying, that "not from every wood should Mercury be carved."

If the gentleman in question would but act ingenuously and fairly, there might with more reason be some indulgence shown to his freaks. But he refuses all privilege of reply in his columns, under whatever pretence, whenever it is his interest to suppress reply. As no one likes better than he does a chance to "pitch into" (a favourite expression of his, seemingly,) an opponent, so, whenever he affects a dignity which assumes to be above grappling with an opponent, it is a virtual acknowledgment that he knows he has not an inch of ground to stand upon. It is not a little remarkable that, although he has unscrupulously designated as *chauves-souris*, and as of *polygonal* character, such ministers as the Memorialists suggested to be fit subjects for Episcopal orders and jurisdiction, he himself has been excessively teased (from causes best known to himself) at being reminded, that there have long been in our Church such many-sided characters as are far beyond the contemplation of the Memorialists—if we may judge from the instance, in particular, of one who was converted by the Methodists and ordained by our Episcopate, who fraternizes with all denominations—being all things to all; so much so as to lead a promiscuous assembly of Bible-Christians in prayer—prayer in which (as printed in newspaper reports) it was elaborately provided, for the fullest *effect* (not above, but on the *audience*), that all notice of the Saviour should be omitted!

It cannot be complained, that the Memorialists have shown any lack of good humour, and willingness to be entertained by the individual at present under notice—even by the sparks and the smoke from the facetious cigar he puffs at them, notwithstanding the representation to the public, through his Sunday-school, that it is "the tip end of the devil's tail!" And we should not now be coming down upon him, if he would only play his game of controversy, in whatever rough style, at least honourably and not shabbily. It would be conveying a good hint to all, as to what sort of treatment they may expect from him, if there should peep out, *symbolically*, at each of the towers now in course of erection on a certain church, just the end of the tail above mentioned! Besides, this would indicate that it is *St. George and the Dragon's Church*, as distinguished from that of plain *St. George*; also, that the genius of the new temple "rides a high horse;" though his predecessor in the old one, who was a Christian gentleman, and no demagogue, could therefore afford to maintain *his* respectability—no ordinary one—without the aid either of the dragon or of the high horse.

Believing, as we do, that the kind spirit now prevalent—generally speaking—between opposite parties in the Church, is due, in a measure, to the conciliating movement now in question, we are encouraged to hope that the reward of that spirit will soon appear, in the adjustment of at least some points of difference, and in a greater adaptedness of our canonical provisions, to facilitate the concurrent and sympathizing labours of differently constituted and differently nurtured Christian minds, to an extent which is not realized among us at present. B.

For the Churchman.

MARRIAGES.

I was glad to see that in your last number you rebuked the exultation of one of our *loose Christian* newspapers, over the decision of a Scottish judge, in favour of unlawful marriages.

In our community, the spread of loose Christianity is so forcible, and the opposition by the Church is so timid, that we are in danger of subsiding into an alluvium of ignorance and infidelity.

It is no wonder, therefore, that our secular press should exult at the submersion of any of the ancient landmarks of law and Gospel, especially when they imagine that those landmarks were set up originally by the Established Church; but they sometimes make terrible mistakes. And it is notable that so completely had the prevailing system of loose Christianity among us abraded all traces of old and sacred customs, that, a few years ago, one of our most eminent judges (who had adopted that system) gave his testimony that in New England those marriages had always been esteemed lawful and expedient. That unfortunate testimony, of which I give only the drift, and not the words, was used afterwards in the British Parliament, with pernicious effect. Let us glance at the law upon this subject—I mean the civil law of Massachusetts, and not the ecclesiastical law of the Established Church, nor the law of Parliament.

PROVINCE LAWS OF MASSACHUSETTS.

> Although this Court doth not take in hand to determine what is the whole breadth of the divine commandment respecting unlawful marriages, yet for preventing of that abominable dishonesty and confusion which might otherwise happen,
>
> SEC. 1. Be it enacted by the Lieutenant-Governor, Council, and Representatives, in General Court assembled, and by the authority of the same, that no man shall marry any woman within the degrees hereafter named in this act; that is to say, no man shall marry his (here follows the enumeration, and among them is) wife's mother's daughter. Every such marriage was declared "null and void." "And all children that shall hereafter be born of such incestuous marriage," &c., "shall be forever disabled to inherit by descent," &c.

The penalty on conviction of a violation of this "Act to prevent incestuous marriages," was this:—"Such man and woman so convicted, shall be set upon the gallows by the space of an hour, with a rope about their neck, and the other end cast over the gallows, and, in the way from thence to the common gaol, shall be severely whipped, not exceeding forty stripes each; also, every person so offending shall, forever after, wear a capital I, of two inches long, and proportionable bigness, cut out in cloth of a contrary colour to their clothes, and sewed upon their upper garments, on the outside of their arm, or on their back in open view." There were also further penalties provided. (See Mass. Province Laws, Gul. III. 7, chap. xxxii., "An Act to prevent incestuous marriages.")

I do not find that the above law was repealed or superseded until March 16, 1786; and in 1836 it was re-enacted, with alterations and omissions, to suit the hardness of the hearts of that generation. The *wife's mother* was retained, even then, as a relative, whose sanctity must be permanent and inviolate, until further progress should be made in rational or loose Christianity.

I believe the first-mentioned penal law continued to be in force during a part of the lifetime of the eminent judge who ignored its policy and its existence.

I have learnt from a living witness that the first instance in which any person holding a respectable position in society felt at liberty to embrace the opportunity presented by the new law of forming the connection, which you so decidedly condemn, excited as much emotion and remark amongst private circles, and in the public mind, as a violation of some of the existing prohibitions might be expected to do now.

As some of our children may possibly grow up with tender consciences, even under the adverse influences of godless education, is it not well to guard them against the loose practices of a reckless generation, to prevent their taking a step which is without remedy, and where the shadow of a doubt must deepen into the darkness of certain misery?

NEW ENGLAND.

For the Churchman.

DEVELOPMENT OF THE CHURCH.

The Church upon earth, until the day of the Resurrection, is in a state of development and growth; and it is the very work of God in the Church, and the very end of His dispensation upon earth, on the one hand, to gather into the Church all the elect of God, and, on the other hand, to carry forward the whole body unto perfection. We must never forget that the Church, which is the Body of Christ, is composed of men—creatures formed of the dust of the earth—endowed by His Spirit with the powers of the world to come, and living in hope of the glory to be revealed at His appearing and kingdom. It is a visible, though spiritual body, inwrought and energized by spiritual and visible ministries, sent forth from the Head that is living in the heavens. Though that development, and consequently the purpose of God in the Church, have, through His forbearance and long suffering, been delayed; yet, sooner or later, they must proceed; and the Church, as she advances to the fulness of the measure of the stature of Christ, shall hasten the time when God's purpose shall attain to its full manifestation, and the "mystery of God" be finished.

If, then, development is necessary in the Catholic Church, two important questions arise as to its nature, and the way it should proceed. The Church is in possession of the fulness of truth, yet must go through the stages of development and growth till she come to the form of a man that is perfect. The whole truth, the faith once delivered to the Saints, is entrusted to her keeping, but not as a dead treasure, buried in her memory. The living Spirit of the Truth ever lives in her, and leads her to the consciousness of the possession of truth. He does so from step to step, not by suddenly imparting to her a useless omniscience, but by awakening in her, on every occasion, the precise measure of knowledge to fit her to do the will of God. Development of life, in the development of truth, proves the Church rooted and grounded in Christ. But this development cannot safely proceed apart from the ordinances that were given at the first. The healthful growth of a body requires all its organs. If it be maimed, or diseased, the youth may not be checked, but certainly distorted. The truth concerning development cannot safely or truly be held, without recognizing the New Testament as the fundamental law of the Church, by which, in every age, her condition may be tested. This is the error that vitiates so much of the reasoning in the late work of Dr. Schaff, on the beginnings of the Church. Dr. Newman's essay on development ignores the law there given. There has been development which now needs revision.

The Roman Church has her teaching on development, illustrated in the act of her present spiritual head. The truth of the Incarnation seems struck at by this, and, with the Incarnation, the Resurrection and Kingdom. It is little to the purpose to speak of the Catholic Faith, when Christ is denied, upon whom it is founded. He is the Head, who is man, as are we; and upon this truth, as a rock, is the Church Catholic built. There is but one Mediation and one Mediator in Heaven, who knows our sorrows and feels our pains. To affect to do Him honour by placing some one between us, is to rob Him of His manhood, and the Church of her Saviour; virtually to deny the present tenderness of His heart. This is our comfort, as the hour of His second advent rapidly approaches us, that He sympathizes in our sorrows, and is present to our prayers. A CATHOLIC PRESBYTER.

Kenwood, Jan. 26, 1856.

QUOTATION AND MISQUOTATION.

> "For modes of faith let senseless bigots fight,
> He can't be wrong whose life is in the right."

To the Editor of the Churchman:

SIR:—The above quotation, from the article in your last paper on the "Religion of Common Life," is materially different from the lines in any edition of Pope in my reach. All I have consulted read:

> "For modes of faith let *graceless zealots* fight;
> *His* can't be wrong whose life is in the right."

To me there appears more propriety and better antithesis in my version than in the one you have used. The pronoun "his" in the second line also is suggestive of a widely different meaning to that of "he."

To-day the same quotation was used, with still another variation, (besides a liberty apologized for in the first part of the line,) in which your bigot becomes a "graceless" pugilist. Authors during their lives sometimes make alterations, if not improvements, on previous editions; and your Pope may be one of the most ancient. I have seen a modern edition of Goldsmith's Vicar of Wakefield, "illustrated," in which quite a number of variations occur in the poetical part from my copy, published in 1806; and, as far as I now remember, most, if not all, the alterations were for the worse—such, I am satisfied, he would not have made. B.

January 29, 1856.

[Our correspondent here sends us (for the sake of the quotation contained, we suppose) an account of a recent Paine Festival and Ball, held at the City Assembly Rooms, in this city. It is only with disgust and sorrow that we can look upon the expression of such sentiments as, from the report before us, appear to have called forth the applause of this infidel assemblage. The principal orator on the occasion was the well-known Mrs. Rose, whose talents, misapplied, were directed against everything that is venerable in religion. It was by this speaker that Pope was misquoted, as our correspondent informs us. The beautiful lines of Pope, she said, who must pardon her for a slight alteration, were very applicable:—

> "On modes of death let graceless bigots fight;
> His can't be wrong whose life is in the right."

—EDITOR.]

For the Churchman.

THEORIES AND COUNTER THEORIES.

We regard the *Christian Remembrancer* as one of the most able and learned of current religious publications; and though not, perhaps, subscribing to all the views of its various writers, as these from time to time are presented, we seldom fail to commend their zeal and appreciate their earnestness. As its whole value consists in the extent to which it separates truth from error, and applies Christian principles to leading topics of the day, separating, in the act, what is false and fallacious from what is substantive and pure, we confess it was with unaffected surprise that we perused, some time since, its prelude to an article the subject of which would seem to have afforded especial scope to the above characteristics, to the effect that, "as long as we generalize at all, we cannot wholly escape the presupposition of some theory or other;" the *Christian Remembrancer* adding: "In matters of religion, it is certainly impossible; not only in the description of facts, but in the very apprehension and primary estimation of them, a view or notion comes in which involves the assumption of a principle sufficient to determine and imply an extensive theory."

Now, this appears to us the very philosophy of all uncertainty; its general acceptance as excluding the greater truth of the necessity of man's own consciousness being divinely illumined, and his ability, if so illumined, to perceive the nature and truth of things. It is to this very consciousness that Revelation appeals, and by which the Spirit leads into all truth, the individual humbly submitting to its guidance. It is no argument against the sufficiency of this consciousness, that it is not exercised, any more than because the Church, which is authorized to impart the Spirit in its strength, does not seek it in that due order, and with that unity of spirit pervading all its branches, which would allow of its full, and, to the world, its incontrovertible display. Until that Spirit, in its fulness, shall be invoked, and the consciousness of Christians awakened to a true sense of their relations as members of Christ's Body, lesser differences will be magnified, truth will be made to involve in its expression human theories, and philosophic explanations, excluding the proof existing in the human consciousness divinely illumined, be little more, in its most successful sorties, than the reproduction of the philosophy of Abelard, which so startled the *savans* of the eleventh century, he offering, in realistic mode, to give an absolute and visible symbol for the themes of those philosophic phantasms. Δ.

Open Council.

Audi alteram partem.

> "Counsel and conversation is a second education, which improves all the virtues and corrects all the vices of the former, and of nature itself."—CLARENDON.

For the Churchman.

THE LAW OF DIVORCE.

As notice of some alteration of the laws of this State relating to divorce has been proposed for action at the present session of the Legislature of New York, it may be well to call the public attention, especially the attention of Christians, to this highly important subject.

Marriage is a contract, a civil contract, sanctioned by Divine authority; and, under the Divine Law, the grounds for divorce, for the annulment of this contract, compared with the laws of the several States of this Union, are very limited. By the laws of the latter, the grounds for divorce are numerous, various, and contradictory, exceeding in number the whole number of the States. What is lawful in one State is criminal in another.

Some of these causes for divorce are of a character so trivial, as forcibly to bring to mind the inquiry of the Pharisees to our Saviour: "Is it lawful for a man to put away his wife for *every* cause?" The prompt and explicit answer to this insidious question reveals to us the divine law upon divorce, together with the reasons which induced Moses, the great Jewish lawgiver, to yield something to the circumstances in which his countrymen had been placed by a long and cruel bondage.

> And he answered and said unto them, Have ye not read that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him, Why did Moses, then, command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.—Matt. xix. 3–9.

This is the Christian law, the Divine law, admitting of but one cause of divorce. Is it not manifest that the welfare of families, and the happiness of communities, have been marred by multiplying, as several of our States have done, the grounds of application to their courts and legislatures for annulment of marriage contracts? Is it certain that any State of this Union has power to annul marriage contracts, or in any manner or degree to *impair* their obligation? When polygamy is already introduced into our territories, and States are passing acts clashing with each other, affecting the most sacred relations of families and society, an inquiry into the legality of such proceedings, and what remedies may be applied to the mischief occasioned thereby, becomes a matter not only of necessity, but of duty.

The Constitution of the United States, the supreme law of the land, has this provision:—

> No State shall pass any bill of attainder, *ex post facto law, or law impairing the obligation of contracts.*

What contracts? All contracts lawfully made, past, present, and future; whether involving obligations to perform labour, pecuniary obligations, or matrimonial obligations. The terms of the prohibition are unlimited and perpetual, binding on the States for ever, or at least until that clause of the Constitution shall be amended, or the instrument destroyed. Every species of lawful contract is included in the terms of the prohibition, without a solitary exception. No language could have been employed to express the plain idea of the prohibition, which would more effectually have excluded all ground of cavil or misconstruction.

"And yet," says a grave commentator, "perhaps there is not a single clause of the Constitution which has given rise to more acute and vehement controversy, and the nature and extent of whose prohibitory force has called forth more ingenious speculation and more animated juridical discussion."

Some thirty pages are covered over by the commentator, and hundreds of pages by the reports made of this wordy war upon this plain little text, "No State shall pass *any* law impairing the obligation of contracts,"—a text of eleven plain, simple words, the meaning of which every well-educated schoolboy knows! And what is the result? No one will be surprised on learning that the decision of the majority of learned judges, who could employ so much circumlocution on a proposition so self-evident, was wrong, radically wrong, a practical nullification of the clause; and so it is.

Fortunately for the people, the various and incongruous positions of the several judges are given in the reports, exhibiting conclusive evidence that some of them disregarded the advice of Lord Mansfield to the Colonial judge—to give his *decisions*, but not to give the *reasons* for them. "The learned judges," says Judge Story, in his Commentaries, vol. iii., p. 253, "who held the affirmative were not all agreed as to the grounds of their opinions. But their judgment rests on some one of the following grounds." The grounds are stated under six heads. Some of the judges held that the law of the place made part of the contract, and others that it did not, but that the contract derived its obligation *from*, and was controlled *by* that law; that the intention of the clause was only to prohibit retrospective legislation; that because the States passed insolvent laws before the Constitution was made, that fact forbade the supposition that those laws were to be abrogated by the prohibition to make any law impairing the obligation of contracts; that when the creditor in one State pursues his debtor into other States, he is bound to acquiesce in the laws of the latter, however unjust and contradictory they may be;—in fine, the majority of the judges decide that this provision of the Constitution does not mean what its words clearly import. It *says*, the States shall not pass laws impairing the obligation of contracts, but it don't mean any such thing. And under the license of this opinion, the States may pass what laws they choose in relation to contracts made within their borders by their own citizens, and impair and nullify their obligations at pleasure.

The commentator, after enumerating the six grounds, concludes thus: "These and other auxiliary grounds, which were illustrated by a great variety of arguments, which scarcely admit of abridgment, were *deemed* satisfactory *to the majority of the Court.*"

The commentator does not say that these grounds and arguments were satisfactory to himself, nor that he concurred in them. It is altogether probable that he dissented from them. (The decision was made by a bare majority—4 to 3.)

> The minority of the judges maintained their opinions on the following grounds:—(1.) That the words of the clause in the Constitution, taken in their natural and obvious sense, admit of a prospective, as well as of a retrospective, operation. (2.) That an Act of the Legislature does not enter into the contract, and become one of the conditions stipulated by the parties; nor does it act externally on this agreement, unless it have the full force of law. (3.) That contracts derive their obligation from the act of the parties, and not from the grant of the Government. And the right of the Government to regulate the manner in which they shall be formed, or to prohibit such as may be against the policy of State, is entirely consistent with their inviolability after they have been formed. (4.) That the obligation of a contract is not identified with the means which Government may furnish to enforce it. And that a prohibition to pass any laws impairing it does not imply a prohibition to vary the remedy. Nor does a power to vary the remedy imply a power to impair the obligation derived from the act of the parties. (5.) That the history of the times justified this interpretation of the clause. The power of changing the relative situation of debtor and creditor, and of interfering with contracts, had been carried to such an excess by the State Legislature, as to break in upon all the ordinary intercourse of society, and to destroy all private confidence. It was a great object, to prevent for the future such mischievous measures. (6.) That the clause in its terms purports to be perpetual; and the principle, to be of any value, must be perpetual. It is expressed in terms sufficiently broad to operate in all future times; and the just inference, therefore, is, that it was so intended. But if the other interpretation of it be adopted, the clause will become of little effect; and the Constitution will have imposed a restriction—in language indicating perpetuity—which every State in the Union may elude at pleasure. The obligation of contracts in force at any given time is but of short duration; and if the prohibition be of prospective laws only, a very short lapse of time will remove every subject upon which State laws are forbidden to operate, and make this provision of the Constitution so far useless. Instead of introducing a great principle prohibiting all laws of this noxious character, the Constitution will suspend their operation only for a moment, or except pre-existing cases from it. The nature of the provision is thus essentially changed. Instead of being a prohibition to pass laws impairing the obligation of contracts, it is only a prohibition to pass retrospective laws. (7.) That there is the less reason for adopting such a construction, since the State laws, which produced the mischief, were prospective, as well as retrospective.—*Ogden* v. *Saunders*, 12 Wheaton R., 254, 357.

In conclusion, the commentator remarks:

> The question is now *understood* to be finally at rest; and State insolvent laws, discharging the obligation of *future* contracts, are to be *deemed* constitutional.

This guarded language, like the remark made upon the *grounds* of the majority for their decision, can hardly be called equivocal. The majority *deemed* their grounds satisfactory, and *deemed* State laws, making void the obligation of future contracts, to be constitutional. But the statement of the case clearly indicates, that the decision of the Court should have been reversed, and that such was the opinion of the commentator.

The Court have decided that the State laws may apply to, and annul, all contracts made within its limits, between its own citizens; but not to contracts between citizens of other States, nor between a citizen of this State and a citizen of another State. The latter, the Court decide, are beyond the reach of State laws.

The constitutional prohibition, in its terms, applies to *all* contracts, as well within as without the State, and the reasoning of the Court manifestly shows that such should have been its decision. Much the larger number of contracts are made in the several States, between citizens of the same State. The prohibition was intended to secure them all inviolable, at least by the States. Or if they must be disturbed, let the disturbing power be but one, and not thirty or forty. When parties are unable to fulfil the obligations of their contracts, the Constitution authorizes Congress to interpose by passing "uniform laws on the subject of bankruptcies throughout the United States."

This power, coupled with the prohibition on the States to impair the obligation of contracts, places the whole matter under *one* government, and withdraws it from *thirty-one;* making it the duty of Congress to provide *one* uniform commercial law throughout the Union, harmonious in its operation, and relieving the people from the hopeless task of threading the mazes of thirty-one disjointed and contradictory codes, expounded and administered by as many armies of judges and technical lawyers.

The Constitution, simply and honestly administered, would give us one commercial code, which, when learned in one State, would be known for every State, and would supersede the present anomalous and complicated systems of the several States.

Decisions of the Supreme Court of the United States do not amend, change, or modify the Constitution. An erroneous decision may do great injustice to parties in a case, and violate the Constitution, but it no more amends or alters that instrument than does a violation of it by either the legislative or the executive branch of the Government. If all three branches should become faithless, the people will have the remedy in their own hands, by choosing a new House of Representatives, and impeaching the President and the Judges. Then the Constitution, and not violations of it, whether wilfully or ignorantly made, will be the law by which the delinquents will be tried.

Notwithstanding the decision of the Court that State laws "apply to *all* contracts made within the State between citizens of the State," it seems that the Court were by no means confident that their interpretation would hold good in respect to marriage contracts and divorces.

> Whether a State Legislature has authority to pass a law declaring a marriage void, or to award a divorce, has, incidentally, been made a question, but has never yet come directly in judgment. Marriage, though it be a civil institution, is understood to constitute a solemn, obligatory contract between the parties. And it has been, *arguendo*, denied, that a State Legislature constitutionally possesses authority to dissolve that contract against the will, and without the default of either party. This point, however, may well be left for more exact consideration, until it becomes the very ground of the *lis mota.—Dartmouth College* v. *Woodward*, 4 Wheaton R. 629, 695, 696.

This extract, from Story's Commentaries, is a singular conclusion of a case where the majority *deemed* their ground sufficient to include *all* contracts made in the State between its own citizens; and where the minority offered such irrefragable proof that the obligation of all contracts was placed by the prohibition beyond the reach of impairing State laws.

If the State has power to impair *all* contracts made between its citizens within its limits, marriage contracts are included. Why then should the majority of the Court hesitate so to decide? Are they afraid to follow out the doctrines they enunciate from the bench?

On the other hand, if the States have no power to impair the obligation of marriage contracts, so neither have they power to impair the obligation of any contract. The terms of the prohibition are comprehensive, extending to all contracts; and cannot be so restrained in their application as to exclude any contract.

Hence the multiplicity of State acts relating to insolvency and divorce, when brought to the test of the Constitution of the United States, are found to be so many nullities. They are equally repugnant to the Divine Law as laid down by our Lord and Saviour Jesus Christ, and His Apostles. Whatever may have been the motives for their enactment, the bitter controversies they engender, the litigation they induce, the temptations to which they give rise, and the endless train of expenses and mischiefs to which they lead, furnish proofs amply sufficient to justify the wisdom of the prohibition.

The decisions of our courts upon constitutional questions ought to be briefly announced in plain terms, and published immediately. But the practice has long been to put them forth in volumes of reports, with a profusion of statement and restatement of hypothetical arguments, and of ambiguous terms and phrases, so that one can hardly discover from the reading thereof which way the decision is to go. In fine, the judge sometimes intimates that he has doubts in his own mind which way he ought to go.

Such decisions, made by a majority of one judge, and he a doubting one, can never settle grave constitutional questions. They are still open for discussion. Indeed the very object of publishing the opinions of the judges for and against the decision, is to promote discussion among the people, who are the judges in the last resort, and who, after all, are more competent to throw light upon, and decide correctly what is the import of a plain clause of the Constitution, than technical lawyers, on or off the bench.

FRANKLIN.

LENTEN THOUGHTS.

"Commune with your own heart, and in your chamber, and be still."—*Psalm* iv.

When this gay world's bright changing scene,
  Is hidden from thy sight;
When far away its busy din,
  Perchance in quiet night:

When but *one eye* which never sleeps,
  Looks on thee from above;
And sees if then thy mind is full
  Of vanity or love:

Then raise to God one silent prayer,
  Thy secret search to aid;
To bless thee with renewing grace,
  When that hard search is made.

Then ask thy weak and sinful heart
  What battles it hath gained?
What sin is beaten from its hold,
  What evil thought restrained?

Ask it if Christ, or Satan's wiles
  Have most dominion there?
If Dives' pleasure be its friend,
  Or Martha's worldly care?

Tell it that Christ is at the door,
  He waits to enter in;
But never can an inmate be,
  With thought impure or sin.

Then when the strictest search is made,
  To God thy sins confess;
And on thy knees each one rehearse,
  The greater and the less.

Declare thyself what sure thou art,
  A creature weak and frail;
Before thy Maker and thy Judge,
  Thy worthlessness bewail.

* * *

IT is in the providence of God that none stand alone; we touch each other; man acts on man, heart on heart; we are bound up with each other; hand is joined in hand; wheel sets wheel in motion; we are spiritually linked together, arm within arm; we cannot live alone, nor die alone; we cannot say, I will only run risks with my own soul; I am prepared to disobey the Lord for such a pleasure or such a gain, but I do not want to implicate others; I only want to be answerable for myself. This cannot be. Each living soul has its influence on others in some way and to some extent, consciously or unconsciously; each has some power more or less, direct or indirect; one mind colours another; a child acts on children; servants on their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others, when we are not thinking in the least degree of the effect of what we do, when we are unconscious that we have any influence at all, when we do not wish our conduct or way of life to affect any but ourselves, our manner of life, our conversation, our deeds, are all the while having weight somewhere or somehow; our feet leave their impression, though we may not look behind us to see the mark.—*Sermons for Christian Seasons.*

For the Churchman.

PILGRIMAGE TO JERUSALEM.

FROM THE GERMAN OF STRAUSS.

THE DEPARTURE.

In the stillness of night, filled with fragrance from hanging
  gardens,
While the lake and canals of the Nile mirrored forth heaven's
  glory,—
The stars in countless host, and the moon in pale grandeur
  uprisen,—
Helon ascended the roof, 'neath the turret for prayer and
  devotion.
Alexandria, far beneath, reposed as the Queen of Cities,
With a fame in all the East, for wealth, and desire, and splen-
  dour.
Her obelisks, brightly discerned, uprose in their simple
  beauty,—
The gifts of princes and kings, the heritage won from the
  desert,—
Against masses of buildings reposeful, in gloom or in shadow.
And Helon thought of the Prophets as they spake of this land
  of exile,
And inly compared himself with the parting hosts of Israel.
Then bringing forth his harp, he sang in low tones of emotion:
"Send out thy light and thy truth, to bless and to guide me
Towards thy holy hill, that I may ascend to thine altar."
And he washed his hands for prayer, and covered his head
  with a mantle
Fringed with fine-twisted wool, of the azure colour of heaven;
And turning toward the East, he bowed till the dawn of
  morning.

* * * * * * * *

Ere the harbours were stirred with life, and the people had
  broke their stillness,
Ere the busy hum had changed to the restless roar of com-
  merce,
A bondsmen led out the camels, bearing provisions and pre-
  sents,
Helon mounting a Nubian horse, to sell again at Gaza,
Where a Tyrian caravan gathered of pilgrims from Hebron.

* * * * * * * *

Between that inner sea which sweeps away to the westward,
And a lake whose shore was edged with palm trees and plant
  of papyrus,
O'er a strip by canals intersected, that flowed in their course
  to the river,
For nine days the travellers journeyed, still crossing the
  streams of the Delta,
Till Pelusium now was reached, that riseth upon the desert,
On the edge of marshy land, swept ever by shadowy vapour.
Greek, Aramaic, and Latin, broke from the tongues of the
  pilgrims,
Egypt's and Araby's steeds neighed to the cry of the camels,
Hoarse as the wind when it sweeps o'er the barren plains of
  Sabaoth.
On a signal a trumpet sounded, and the pilgrims formed in
  procession,
Their voices blended together in distant and murmured con-
  fusion,
The camels taking the van and the rear, in solemn and stately
  order,
To protect from the sands of the route that preceded and fol-
  lowed:
Camels laden with broidered cloths and costly linen of Egypt,
Cotton from Eastern looms, and wine-jars of earthen matter.
And now that silence had followed the endless tumult and
  bustle,
The chief guide, on mounted steed, and dight in rich apparel,
Came with camel that carried his treasure, to rule as absolute
  master.
At his nod a trumpet was given, and at the third blast they set
  forward;
The slaves began to sing, while the bells on the feet of the
  camels
Chimed with their measured step, on the dreary way departing.

Φ.

A LENTEN LECTURE.

Conversion and Renovation.

Now listen to me, John, while I try to explain it. In everything belonging to religion, there must be a moving power coming from God; for by our evil nature we are incapable of originating anything good ourselves. This moving power is the grace of God working in us, and is called "*Conversion.*" It calls us—it moves us—it awakens us—it stirs us up to hate sin and love righteousness, which in ourselves we could not do. But then this Act of Grace, or Conversion, must be met or accepted by us, and put into use. We must act upon it; that is, we must put away the past sin, abolish all former acts of wickedness and wrong; we must remodel our lives, not by feelings only, but by specific acts of holiness. This is *our* doing. It comes on *our* side, and is called Repentance. Thus you see in Holy Scripture, when Conversion is spoken of, it is spoken of as coming from God; but when Repentance is spoken of, it is spoken of as something which we are to do of ourselves, as you remember in these frequent calls of St. John the Baptist, and our Lord, and the Apostles—"Repent ye, for the kingdom of heaven is at hand." You understand. The one is a passive reception of a gift imparted from God; the other is an active impulse in our own minds and bodies towards a *change of life.* But Conversion, or the moving power of God, acts in two distinct cases:—1st, in the case of persons *before* baptism; 2d, in the case of persons *after* baptism. In the former of these cases, the moving power, or Conversion, is to be sealed by baptism; and being so sealed, becomes Regeneration. You remember how St. Paul, on his way to Damascus, in the midst of his sins, was converted. It is notoriously called "*the conversion of St. Paul;*" that is to say, he was moved by God's grace to a different mind from that which he previously had. Being so converted, he went on to Damascus, and then sealed his conversion by baptism. It was especially said, "Arise, and be baptized, and wash away thy sins." His sins, you see, were not washed away by his previous conversion, but by his subsequent baptism. But the condition of his baptism was Repentance—*i. e.*, change of life; and this change of life led him on to the seal of his faith—that is, Baptism, and he became the Lord's Apostle.

But in the latter of the two cases—*i. e.*, in cases *after* baptism—the moving power, or Conversion, takes a different name. It takes the name of Renovation. It can no longer be Regeneration, or new birth, for a birth can only take place once in spiritual things, in the same manner as it can only take place once in carnal things; but what is decayed or deranged, or become old, may be *renewed;* and so this process of conversion after baptism is called, for that reason, Renovation, or renewing, as you read in the Epistle to the *Ephesians:* "Be *renewed* in the spirit of your mind." But this "renewing" after baptism has the same condition or character attached to it as the conversion before baptism—namely, that of Repentance. If we have fallen back into sin after baptism, we cannot get back to God's favour without repenting, any more than we can be baptized without repenting. If, therefore, any man, moved by the Spirit of God, or, as some say, "called," perceives his life to be a life of sin, he must carry on that "movement," or "call," into repentance; and he is to do it by looking to these three great divisions of moral conduct—namely,

I. Thought.
II. Word.
III. Deed.

And in each of these he must look, 1st, retrospectively, and, 2d, prospectively; *i. e.*, into the past and into the future.

Thus there will arise before him the following duties:—I. In regard to *Thought.* 1. Retrospectively, he must have *contrition; i. e.*, sorrow for sin—"A broken and contrite heart, O Lord, Thou wilt not despise." And 2. Prospectively, he must have a right *intention.* He must sincerely and honestly, and to the very best of his power, intend, wish, and hope that ever hereafter he may lead a new and holy life. "I will arise and go to my Father," said the prodigal son. "I *will.*" It is my *intention.*

II. In regard to *Word.* 1. Retrospectively, he must make his *confession.* He must open his heart and disclose his grief. He must speak in words the burden of his heart, as in the prodigal again—not only "I will arise," but also, "I will *say* to my Father, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son;" or, as we of the Church daily say in our public Service, "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we *confess* our sins, He is faithful and just to forgive us our sins." (1 St. John i. 8.) 2. Prospectively, he must occupy himself constantly and assiduously in Prayer—Prayer for grace, Prayer for strength, Prayer for *guidance*, Prayer for every good and perfect gift which cometh down from the Father of Light. Without prayer—oft-repeated, earnest, constant, persevering—without supplications night and day, without importunity, and longing to be heard in the expression of our wants—all else is useless. Looking forward to temptation and dangers that are coming, as well as sins and sorrows that are past, we *pray.*

III. In regard to *Deed.* 1. Retrospectively, there must be restitution. "If I have done any wrong to any man, I *restore* four-fold," said the penitent Zacheus. Wheresoever there has been wrong done, injury committed, or violation of any of God's commandments, there restitution of the wrong, repair of the injury, and compensation for the violation suffered, must be made in act; and 2, *Prospectively*, for the purpose of training the mind and body; for the sake of punishing and subduing the carnal lusts which the devil brings against us in temptation; for the sake of keeping under "the lust of the flesh, the lust of the eye, and the pride of life," which, even in the best, bursts out ever and anon; there must be acts of fasting, and acts of devotion, and acts of alms-deeds—alms-deeds embracing the various good works of mercy and love which we may be enabled, in our different spheres, to perform for our brethren—such as visiting the sick and those in prison, feeding the hungry, clothing the naked, and receiving strangers; those good works, in fact, which our Lord Himself describes in the 25th chapter of St. Matthew's Gospel, as the ground on which eternal life is given to the righteous.

Thus, having gone through all these stages and proofs of the sincerity of our repentance, we must then have the assurance of our Renovation in our Absolution. And as the first great Sacrament of Baptism was the seal of the regeneration, so the second great Sacrament—the Holy Eucharist—must be the seal of the renewing, or restoration of the sinner to the favour of God. Now, look at this scheme, and try yourself by it.

First. The moving power from God. Have you received it? Yes. You are baptized; you have received God's grace; you have been blessed by His heavenly call.

Second. Have you used that call, and as He turned Himself to you, have you turned yourself to Him? In other words, have you Repentance or Penance? (which in Church language, as I told you, is the same thing.) You say you have; but how do you know you have? By its fruits? Bring forth "worthy fruits of Penance," the Church says. What are these worthy fruits of Penance, and how do they arise? In this way. (And here I drew out, on a piece of paper, the following little table:—)

Penance, or Repentance.		Fruits of Penance.
I. Thought	The Past	1. Contrition.
	The Future	2. Intention.
II. Word	The Past	3. Confession.
	The Future	4. Prayer.
III. Deed	The Past	5. Restitution.
	The Future	6. Fasting. 7. Devotion. 8. Alms-Deeds.

There are, then, as you see, eight principal fruits of Penance. If in any one of them there is a deficiency, you have not proper repentance. For instance, if you are only sorry for your sins, *i. e.*, in *thought*, and have no *words* of confession, or no *acts* of restitution, then your repentance is invalid; or if you have ever so much prayer and outward verbal confession, but have no contrition, your repentance is invalid; or if you have ever so much alms-deeds, and perform ever so many works of mercy, and have no restitution, or no intention, or no prayer, then, in either of these cases, your repentance is invalid. Every one of those eight points marked in the scheme must be present—*every one of them*, or it is invalid. Do you doubt this? Do you still rely upon the mere feelings, and not the *acts* of repentance? Do you still say the change of *mind* is the thing, and not the change of *life?* Then tell me what this means, which St. John the Baptist, the great preacher of repentance, said to the multitude when they came to be baptized—"Bring forth, therefore, fruits worthy of repentance." (St. Luke iii. 8.) Do you still plume yourself upon your privilege as one born of God, as one endued with God's Holy Spirit, and brought within His covenant, and therefore in that covenant safe for ever? Then go on with the preaching of the same St. John, "Bring forth, therefore, fruits meet for repentance, and say not within yourselves, *we have Abraham for our father;* for I say unto you that God is able of these stones to raise up children unto Abraham." No. You must not rely upon privileges, or upon covenants, or upon feelings; but you must have fully within you these eight points of fruit, or good works. Examine yourself, and try yourself by them. Lent does this for you better than you can do it for yourself. The Church will help to teach you them better than you can teach yourself.

Where are you? In which of the eight points are you deficient? What will you do? Do not be frightened by names, or deceived by appearances. Do not run wild about Popery, as a child is frightened by a bugbear. Be a man, and exercise the gift of reason. Summon up your resolution, and judge for yourself by the reality of things. Dissenters make a great clamour; they too often are led astray by sounds, and hurried on by their prejudices. But exercise that gift which, by the very act of being a Dissenter, you have already claimed—your own private judgment; and let that judgment be distinct and separate from that of your preacher or your sect. Judge for yourself by the Truth; and let this holy season of Lent, devised for the very purpose, bring you back in a well-searched and examined conscience, a well-cleansed and purified heart, within the precincts of your ancient Mother, the Church. Repent most of all, as embracing all your sins, of your desertion of the Church for the new-fangled notions of your little party. O, come and join with us in confessing on each side many most miserable backslidings—on our part, neglect and abandonment of the ancient discipline—want of love and pastoral care over you as sheep of the one great flock—self-seeking, and pride, and gross Erastianism, and fondness for the flesh-pots of Egypt; on your part, wilfulness and pride, and desire for too great liberty, and, alas! a strange want of charity and brotherly love. Let us jointly kneel before the living God, and let repentance have her perfect work; and let Lent, with its penitence and its confessions, its tears and its good works, bring us to our Easter in reunited communion in the "One Holy Church throughout all the world."—*Old Church Porch.*

For the Churchman.

A DEPRECATION.

PSALM cxli.

Him whom the Lord doth love
He chastens and corrects:
He scourgeth every son
Whom He receiveth.
And so, His Son, the Friend of sinners, He
With publicans and sinners oft vouchsafed to eat.
The bruised reed He would not break,
The smoking flax not quench,
Till mercy should rejoice
'Gainst judgment.
So let the righteous rather smite me friendly,
And reprove.
But, Lord, let not the precious balms
Conveyed in their reproofs,
Too heavy fall upon my head,
Lest it should break.
Yea, 'gainst their wickedness in this respect
I yet will pray—nor only pray,
But shall reprove in turn.

January 21st, 1856. G.

CHURCH AND STEEPLE.—

"What is the Church all men inquire—
Some say a building with a spire."

The above is in a poem which may be found in the *History of the Church in Ohio*, by the Venerable Bishop Chase. To apply it materially, in the cases of hundreds of church edifices springing up in all parts of this country,—which is the church and which the steeple? Where the steeple constitutes the chief entry of the church, there is a violation of architectural propriety, and a disregard to the original intention of the parts, which merits the severest censure in every instance in which this blending of parts is not occasioned from urgent motives of economy, or from want of sufficient space. In all ancient buildings, in those cathedrals which are the admiration of Europe, the steeple, though in unison with the body of the building, can be distinctly traced, and does not constitute the chief entry. The making it so, actually makes the building an apparent portion of the steeple. In Italy, the school of art, we in vain seek for any instance of such a blunder. Nor do we find it in Germany, *vide* the Cathedral of Strasburg; or in France, as witness the Church of Notre Dame. Was not the origin of the steeple, the baronial castle; the church proper representing the chapel attached thereto?—*Notes and Queries in the Criterion.*

EVERY vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate, to be diseased; if luxurious, to die prematurely.

For the Churchman.

FIRST SUNDAY IN LENT.

Unknown, yet well known."—*2 Cor.* vi. 9.

"Unknown, yet known,"—thou humble mariner,
  Whose small craft is a plaything for the sea,
The laughing waves deride thee: should they stir,
  And blacken into wrath, who careth for thee,
    Who careth for thee?

Fear not for me, though winds assail, and waves
  Lay violent hands upon my shallop's side;
Death, following through the deep, his victim craves,
  But ships go down where I in safety ride,
    In safety ride.

Show me thy pilot. With forgetful eyes,
  And idle hands crossed quietly, afar,
Aloft thou lookest; yet the blank blue skies
  Are bare of waymarks, as the waters are,
    The waters are.

Upward I gaze where other eyes meet mine;
  The waves that poise in act to overwhelm,
Thou seest, and monsters hurrying through the brine,
  But wilt not mark an angel at the helm,
    An angel at the helm.

Why dost thou ever choose the roughest way,
  While other barks find waters calm and clear?
Friendship draws back, or shrinks in cold dismay,
  And colder doubt; Love will not follow here,
    Not follow here.

Straight is my course, and storms like angels urge
  Faster my laggard bark across the sea,
When Love will follow close through calm and surge,
  Then am I glad of her sweet company,
    Sweet company.

Yet is thy forehead worn, thy lip is pale,
  Wasted thy form, thy dim eyes plead for sleep;
Wilt never pause, nor furling the torn sail,
  Seek rest upon the vexed heart of the deep,
    Heart of the deep?

Thou seest, mayhap, sad traces on my brow,
  But not the impending crown that angels keep;
Deep channels worn by tears that scald and flow,
  But not the tender arms wherein I weep,
    Wherein I weep.

—EDITH MAY.

The Legend of the Koh-i-noor.

There is a strange and gloomy superstition in India respecting the possession of the Koh-i-noor—that famous diamond which all England went mad to see in the Crystal Palace in Hyde Park, which the Hindoos say entails ruin and destruction on every dynasty that possesses it. This is its history, as far back as it can be traced. The earliest years of the Koh-i-noor are lost, like the beginnings of all great things, in the obscurity and mists of time. Meer Joomlah, its first historical possessor, is supposed to have torn it from a native Hindoo prince, and is known to have presented it to Aurungzebe, the Emperor of Hindostan. With him then begins its historical existence. At the death of Aurungzebe, the fortunes of his house declined, and the Empire, consolidated by him with so much skill and power, crumbled to pieces as soon as his powerful hand was withdrawn. A complete desolation came over India on the invasion of that tyrant robber, Nadir Shah of Persia. He took the Koh-i-noor from Mahomet Shah, the degenerate Emperor of Hindostan; and after plundering Delhi, and floating its streets in blood—after committing cruelties and excesses that make one blush for humanity, and after gathering up a fabulous amount of spoil from his victims, he set out on his return to Persia—but never to reach it. He was assassinated by his chiefs in the mountains of Cabul, and Ahmed Shah Dooranee, the first king of Cabul, secured the Koh-i-noor as his share of the plunder. His dynasty lasted till our own times; but a fate hung over it parallel only to that which brooded so darkly over the fortunes of Ægisthus. Parricide, murder, incest, treason, rebellion—these make up the annals of Ahmed Shah Dooranee's house, the only alternations being from crime to misfortune, from sorrow to sin. Shah Shooja, driven into exile, sought hospitality as a fugitive king from Runject Sing. The fatal Koh-i-noor was still preserved to him—almost the only remnant of his former wealth. Runject Sing knew that he had the diamond with him, and starved him till he gave it up to him, which the poor, weak, craven runaway was at last compelled to do. Soon afterwards Runject Sing entered into an alliance, offensive and defensive, with our Government, one of the objects of which was the absurd one of replacing Shah Shooja on the throne of Cabul. When the alliance was concluded Runject Sing died, bequeathing the diamond to the god Juggernaut. His bequest was disregarded, and after a rapid succession of members of his family had each in turn obtained possession of the Koh-i-noor, and each in turn came to sorrow and ruin, the British Government destroyed the Sikh nation, and Lord Dalhousie sent the Koh-i-noor to Queen Victoria.

This, then, is the history of this famous diamond, and these are the facts on which is founded the superstition that no dynasty possessing the fatal gem can prosper or continue. This superstition has a material truth. So many foregone coincidences could not fail of leading to a like conslusion for that which is to come after; the dark shadow of such a past must inevitably fall on the pathway of the future. But it has also a spiritual truth, which is, that ill-gotten wealth seldom prospers with those who have gotten it, and that, if justice sleeps for one generation, she wakens up with her naked sword brandished before the eyes of another. The Koh-i-noor has been fatal to all its possessors, because they were all men of violence and crime; they ruled lawlessly, and they plundered ruthlessly, and that plundered wealth turned to curses, not to blessings, in their hands. With us—when the people of India shall be ruled in justice and in mercy—the chief ruler of England may wear the Koh-i-noor on a brow uninjured by its mystical blaze, but until then, until justice and not lawlessness, right and not violence, stand by the Indian throne in our British halls of Government, we may fear that the fate of the Koh-i-noor may be fulfilled here as in Hindostan, and that ruin may follow robbery, and judgment come after crime.—*Pen and Pencil.*

BEAUTY.—That, then, which is required, in order to the attainment of accurate conclusions respecting the beautiful, is nothing more than earnest loving, and unselfish attention to our impressions of it, by which those which are shallow, false, or peculiar to times and temperaments, may be distinguished from those that are eternal.—*Ruskin.*

ANTIQUITIES.—To confine our studies to mere antiquities, is like reading by candlelight, with our shutters closed, after the sun has risen.

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 7.

FIRST SUNDAY AFTER THE EPIPHANY.

"Dear children, we have now, by our recent visit to the stable of Bethlehem, made the mystery contained therein a living reality; our imaginations have pictured the wondrous Child in His helpless infancy; we have seen the light from Heaven which bathed the pastures and the shepherds in glory, and have travelled, with awe, the star-marked path of the Eastern Magi;—the facts of history have endeared the God-man to our hearts; and we must now put this affection to the test, by following the rules which, in His walk and conversation, He laid down for us.

"The Sundays which intervene between Epiphany and Lent, like the Sundays in Advent, are devoted to the manifestations of Christ's divinity, and the improvement of our spiritual nature. The Epistles are the inferences and instructions drawn by the Apostles from the example of Jesus; they contain plain directions as to our duty towards God and our neighbour;—while in the Gospels we have the gentle and merciful conduct of the Great Example as our model. His obedience to His parents in childhood—a most useful lesson for the young of this day;—His meekness under provocation; His mild dignity, which always commanded respect; His deference to the civil authority, and obedience to the Mosaic Law; His benevolence, and charity, and heavenly-minded purity, can all be followed by ourselves, and are recorded for our benefit.

"Let us try to walk in His blessed footsteps, through the year upon which we have entered, so that we may do His work in our generation, and He will grant us His peace all the days of our life."

L. E. D'B.

The Wood Anemone;

OR, "FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US."

"My dear Frank, how tall you have grown!" said Aunt Margaret Earle, as she tenderly embraced her nephew, on her arrival at "Torrisdale." She held him out at arm's length, and surveyed his fine figure and smiling face, with an admiring expression upon her own.

"I am so tall that you can take my arm now, when we walk, aunty."

"Yes, Frank, thank you; and you, my little Richard, shall take *my* arm on the other side; for you shall not be slighted because you happen to be shorter than Frank;" and aunt Margaret extended her pretty hand to a smaller and plainer looking boy near her.

"I am slighted for everything in which I chance to differ from Frank," said Richard, with an angry colour and flash of the eye. "I don't want your other arm, when Frank has one."

Miss Earle put her hand on the frowning brow, and the lines of irritation disappeared under the soft touch; she bent and kissed the flushed cheek, and caressed the fiery lad in a loving way, very peculiar to aunt Margaret. Richard's face brightened; he turned and kissed her with an eager, glad manner, saying—

"Oh, if all loved me as you do, aunty, and as they love Frank, I, too, could be loving and good; it would be easy, then, but now"—

"Richard, don't you remember the old proverb, 'He that would have friends must show himself friendly?'"

"It isn't of any use; all say I am a bad boy, and if I do try to be good, they only notice it to laugh at me."

"We shall see," said his comforter.

Frank was Richard's senior by only one year, though so much taller, but he was avowedly the family favourite. He was finer looking than his brother, slower and less impetuous in disposition, less independent of others' opinions; hence more conciliatory and pleasing. Richard was nervous, quick, "incapable of doing a small, mean act, or of concealing a great misdemeanor." Frank was *politic*, and Richard abhorred anything "underhanded." Yes, Frank had most friends, and Richard was the bad, disagreeable boy of the family. Aunt Margaret alone discriminated justly in her treatment of the lads.

The boys had each a small plot of ground, where they cultivated a few vegetables for the table, and some flowers of divers kinds. Richard, who had much taste and skill in horticulture, had transplanted several kinds of wild flowers into his garden, and they had so much improved by the change as to enhance its attractions considerably.

The morning after aunt Margaret's arrival, they dressed early to gather and offer her a bouquet of their own culture. Frank had his nearly all arranged when Richard came down.

"Frank, where did that beautiful anemone come from? It came out of *my* garden, I'm sure, for you have none, and have been envying me mine for a week. Give it up, you mean fellow, you!"

"Get it if you can," shouted Frank, running along the walk.

"I *can* and *will*, or you shall pay for it, Frank Torris," and Richard started in hot pursuit.

They brought up under aunt Margaret's window, where Richard gave the unfortunate bouquet a fatal blow, which snapped from their stems some of its finest flowers; "and take that for *your* meanness," he said, as he doubled his hand to give Frank also a blow.

But aunt Margaret had now reached the window, and she called out, "Richard! Richard! Frank! why, are you fighting, boys?"

"*I* am not fighting, aunt Margaret," said Frank, in a quiet way. "It is master Richard, who has ruined my flowers, when I had them all fixed for you, and who was just going to strike me."

"And you deserved it, you arrant coward, you," said the angry and impetuous Richard, as Frank demurely walked off.

Miss Earle came down in a few minutes, and found Richard in his garden, making ready his offering for her, and muttering to himself in anticipation of the reproof he expected for his conduct. "No, *you* didn't fight, you milksop, so you won't be blamed for it; but you could *steal* my flowers, because you knew no one would punish you for *that.* Frank is the *smallest* fellow in his ways, and I am always blamed for the quarrels, somehow, just because I won't be 'put upon' always and forever. I fight for him at school, I learn his lessons for him, I find his books for him, and now I must raise flowers for him to give away and get the credit for, while I get just the credit of being the most quarrelsome boy in school and in the world."

"What are you talking about, Richard?" said Miss Earle, quietly.

He blushed, and did not answer. She came nearer, and said—

"Two wrongs never make a right, Richard, dear. Do you say the Lord's Prayer when you go to bed at night?"

"Yes, aunty; bad as I am, I never can go to sleep till I have said my prayers."

"Do you say, 'Forgive us our trespasses, as we forgive those who trespass against us?'"

"Yes."

"And do you know what you pray for, then? Suppose you prayed thus to-night, and God were to answer the prayer—how did you forgive Frank's trespass this morning?"

"Oh, aunt Margaret," said Richard, with a crimsoning face, "I see what you mean. You think if my prayers were answered, I should be cursed instead of blessed. Yes, I pray to be forgiven as I forgive others, and in place of forgiving others I return all their wrongs, and what *I* fancy they intended for wrongs, in the worst way I can."

"If you were to begin now, this morning, to do what was right, and as the Bible teaches you, to do as you would be done by, don't you think you could deserve some other name than that of 'the bad boy?'"

"I wish I could, I do indeed; but if I do right no one minds it. No, they think I can't do anything but wrong?"

"That is rather discouraging, my dear boy, but still, it is no reason for giving up the effort to do right. God and your own conscience are to be your judges, and in well doing there is a sure reward of peace, such as you must be a stranger to now. Think, while we are at breakfast, of some way of proving to Frank your sorrow for what you have done; begin now to forgive as you would be forgiven?"

After breakfast, Richard was missed by Miss Earle, who asked the servants where he could have gone, and was told by Tom, the groom, that he saw him going towards the wood. Knowing *she* would not be considered as an intruder by Richard, whom she really loved and appreciated as he deserved, she followed in the pathway pointed out to her. In the shadow of an old trunk of a tree, where the soil was rich, and vines grew luxuriantly about him, was Richard on his knees, his hat off, and looking very intently at some fine wood anemones which grew there. As she came nearer, she saw he was loosening the earth about their roots, as if to remove them.

"What now, dear Richard?" she said in a pleasant tone.

He looked up. "I am making up a bouquet to give Frank in place of the one I destroyed this morning; and I am thinking of putting these fine roots in his garden."

"Right, Richard. What were you thinking of, as you looked so earnestly at them?"

"I was thinking that these flowers were 'my first fruits.' I shall never see the anemone without being reminded of my wrong, and I hope 'right,' too, aunty. If I had not commenced fighting this morning, but had run out here at once, and got these for myself, and carried the roots home for him, as I shall do now, then I might have prayed tonight to be forgiven as I forgive others. But, oh! it frightens me to remember how I resent everything. My prayers have been calling down curses instead of blessings!" said he, shuddering as he spoke. "Pray for me, dear aunt, that God will forgive my past sins, and keep me from future transgression."

"Yes, my love," said the good aunt, "but still, you must try to pray for yourself, and when you go to bed try to look into your conscience, and find no reason for repeating this prayer."

"Does not the Bible say, 'Let not the sun go down upon your wrath?' I shall never dare to close my eyes again with angry, resentful feelings in my heart, or with the memory of revengeful feelings or actions through the day. '*Forgive us our trespasses, as we forgive those who trespass against us,*' is so very solemn—awful, indeed, in its full meaning—I wish I had known sooner what I prayed for, when I repeated it."—*Pleasure and Profit.*

The Churchman.

NEW YORK, FEBRUARY 7, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

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Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"A Member of the One Holy Catholic and Apostolic Church" must excuse us; but we can see no good purpose that is to be served by inserting his communication in defence of *Irvingism*,—a designation that we must persist in using, not as a nickname, but for two just and fair reasons: first, because it is necessary to distinguish the new schism by some appropriate appellation; and second, because *we know* that Edward Irving *was*, if not the founder of the sect, at any rate the originator of their peculiarities. The writer of this note happened to be a fellow traveller of Mr. Irving in his memorable journey from London to Annan to be tried before the Presbytery there for those very peculiarities; and having also heard the trial, and Mr. Irving's eloquent defence, he is not uninformed, as perhaps his correspondent thought he was, of the circumstances of the case in the origin of this modern *ism*. But, apart from this, they can have no claim to be *Catholic*, if only because they are *peculiar*. And as to being not only of the "Catholic," but of the "One Catholic" Church, how can they be *one* with the Church from whose primitive organization and perpetuation they have confessedly diverged, and thereby cut themselves off? The fact is, they are under a gross delusion; and the sooner they abandon it, the better will it undoubtedly be for the Church of Christ, and for their own souls which must be saved therein.

"God's Principle in Election," next week.

"Anti-Snob" is so far wide of the mark, that it would only waste our space to insert his communication.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We have now entered upon another Lent. It is one of the most solemn, and may be made one of the most serviceable of the Church's holy seasons—including, as it does, a religious commemoration and the devout contemplation of that mighty Cross and Passion, and that precious Death and Burial, to which the Son of God was subjected, "for us men and for our salvation." It is a season that we have all more or less need to avail ourselves of, as the Church has designed it; and let us hope that our spiritual pastors everywhere will do their utmost to promote its careful appropriation, alike by themselves and by their respective flocks, the latter, on their part, being under so bounden an obligation to submit to this discipline at the authorized hands of those who are "set over them in the Lord."

There is a general design of this institution of *Lent*—one of the oldest of the settled institutions of the Christian Church—which, as set forth by St. Chrysostom, is so applicable to our own circumstances at this day, that we cannot resist the opportunity of presenting it. Let us preface it by a single remark. The number of our communicants is, almost everywhere, out of proportion to the amount of real religious life which our several congregations exhibit; and there is, in the too commonly irreverent familiarity with which the Holy Communion is approached, very little indication of that hallowed appreciation of it which is claimed at our hands by its sacred and solemn character as Christ's own ordinance, and in which He Himself, spiritually, is verily and indeed present. "Why do we fast these forty days?" asks this Holy Father. "Many, heretofore, were used to come to the Communion indevoutly and inconsiderately, especially at this time, when Christ first gave it to His disciples. Therefore, our forefathers, considering the mischiefs arising from such careless approaches, meeting together, appointed forty days for fasting and prayer, and hearing of sermons, and for holy assemblies; that all men in these days, being carefully purified by prayer, and alms deeds, and fasting, and watching, and tears, and confession of sins, and other like exercises, might come, according to their capacity, with a pure conscience to the Holy Table." Another reason to be found in the records of the Church, was the declension of Christian piety from its primitive fervour. And either of these, or both, will yet hold. The season, therefore, is on every account one, the serious and devout observance of which can never fail to make the best of us holier and better than before.

—It is highly encouraging to find that the Trinity Mission of our city has made effective provision for the solemn observance of the Holy Season on which the Church yesterday entered, and that it will be especially available, in its night services, at least, for the mercantile and working classes. At St. Paul's Chapel, it will be seen, there will be three sermons in the week until Holy Week, when there will be services and sermons daily. The subjects of the sermons are given in the programme we publish, and they are all most appropriate for the special occasion. Let us hope that our young men, as well as our working men, may be induced to attend them.

—A goodly proportion, we believe, of our city clergy have, as usual,—and the rector of the parish in which we write, among the rest,—adopted the Daily Services of the Church for the Lenten season on which we have just entered, and are devoting themselves with exemplary care, in other respects, to its pastoral improvement. We have no wish to say anything discourteous or discouraging to any who are thus pursuing so exemplary a course of ministerial duty; but we think that where the services are held at such hours as nine in the morning and four in the afternoon, many, both of the mercantile and working classes, cannot avail themselves of the opportunity that is, at this solemn season, so considerately provided. An earlier hour in the morning, and a later one in the evening, might, perhaps, involve some greater sacrifice in certain quarters. But the season itself, viewed aright, is one of self-denial. And more than this, everything, we humbly conceive, ought to give way to the convenience of the sons and daughters of toil and care. The Daily Morning Service in this parish of All Saints is, we are glad to say, at seven o'clock.

—The "Lenten Lecture" we have given elsewhere is taken from a plain but interesting discussion on the duties of the season on which we are again entering, which we find in an English publication that is presided over by one of our Mother Church's most devoted divines. It struck us as being admirably adapted for the use of many among us at this time. Some, lately our brethren, we know, have to repent of their "desertion of the Church for the new-fangled notions of some little party." O, that they might hear the pastoral voice saying, "Come and join with us in confessing on each side many most miserable backslidings—on our part, neglect and abandonment of the ancient discipline—want of love and pastoral care over you, as sheep of the one great flock—self-seeking, and pride, and fondness for the flesh-pots of Egypt. On your part, wilfulness and pride, and desire for too great liberty, and, alas! a strange want of charity and brotherly love." Others of us, and by far the most, may for different reasons have need of such confession of what we have done amiss; and would that we might all respond to the solemn call, "Let us jointly kneel before the living God, and let repentance have her perfect work; and let Lent, with its penitence and its confessions, its tears and its good works, bring us to our Easter, in reunited communion in the 'One Holy Church throughout all the world.'"

—The Marriage question, as we had lately occasion to remark upon it, in connection with the prohibitions of kindred and affinity, is very ably handled, it will be seen, in some of its legal bearings, by a correspondent under the signature of "New England." Our forefathers, it is evident, had clearer, sounder, and holier conceptions of the sacred subject of Matrimony; and in their more reliable, because more religious estimation, alliances were incestuous which now, in this age of a mawkish but mischievous liberalism, are deemed by the world all right, and just, and good. Well does our respected correspondent ask, "As some of our children may possibly grow up with tender consciences, even under the adverse influences of godless education, is it not well to guard them against the loose practices of a reckless generation, to prevent their taking a step which is without remedy, and where the shadow of a doubt must deepen into the darkness of certain misery?" Undoubtedly it is. We regard it as a bounden duty so to do. And we think the Church should not hesitate to speak out boldly on the subject.

—We point, with much satisfaction, to another successful instance in our Church of the adoption of the Weekly Offertory, which will be found under the usual head, as communicated in a Pastoral Letter of the reverend the rector of the parish in question, in the diocese of Tennessee. "It is now," he observes, "seven years that the system of Weekly Offerings has been in operation in this parish. Notwithstanding the objections which were made to its first introduction, I do not believe that there is now one among you who seriously desires its discontinuance." And he then proceeds to show how well it has worked,—how it has exempted his congregation from all troublesome calls upon them to defray the current expenses of the church, while it has provided him with a regular fund from which to supply the wants of the poor whom he finds in need of assistance. He fails not, at the same time, it will be seen, to point out the true character of such alms-giving as the Weekly Offertory affords the opportunity of practising. "The leading idea," he remarks, "in this system of weekly offerings, is not so much to secure contributions for the cause of religion and benevolence, as it is a means, in accordance with Scripture intimations, and the early practice of the Church, to keep alive the principle and the duty of constantly offering, according as God bestows His blessings, something of that with which he blesses, as a return of gratitude to the Giver, and as an act of religious worship, to accompany our prayers as they go up for acceptance to His throne." Not that he sees no occasion to grieve, and to reprove, in the scantiness of such a practical return of gratitude. But he does *his* duty in furnishing them the opportunity, and in inciting them to make it available; and if they will not, to the full extent of their means, do *theirs*, the responsibility is their own, and he, at any rate, stands acquitted before God. Would that our clergy generally would thus acquit themselves!

—The able article on Divorce which our correspondent "Franklin," has this week contributed to the "Open Council" of our journal, deserves a careful reading by our State Legislators, and indeed by all interested—and who are not?—in a great constitutional and social question. His argument upon it appears to us to be unanswerable, even as such a question. But it has yet a higher and more solemn aspect. It involves an issue of the will of God, a decree with which no human legislation must dare to interfere. And on this ground, were there none other, it is impossible ever to treat marriage as a mere civil contract, unless we set ourselves up not only to be wiser than God, but to have a superior authority in the affairs of His universe. Who instituted marriage? Does not our Lord Christ Himself declare, that "He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave unto his wife; and they twain shall be one flesh?" And how irresistible, therefore, the conclusion, that, "wherefore they are no more twain, but one flesh: what therefore God hath joined together, let not man put asunder." Can that relation, then, which has thus been established by God Himself, be but a *civil institution*, as some of our judges have laid it down? Impossible! It is to this sacred and irreversible principle, therefore, that all human laws must submit. The question of contracts, as a civil one, is all very well in that subordination; but whatever be its issue as a matter of constitutional law, it must never be allowed to impugn the Higher Law of Heaven. The subject is one of deep and anxious interest at the present moment, when not only is there among our politicians a yearning after something more *liberal* in the authorized facilities for the dissolution of the marriage tie, but when there is a growing feeling in more special, though not, perhaps, less formidable quarters, against any marriage tie at all.

MARRIAGE.

There appear to be very mischievous notions afloat just now on the subject of Marriage. It is one of those sacred things which most intimately concern the highest interests of humanity, whether in its individual or its social relations; and certainly, therefore, it is most important that it should be rightly regarded by us all, whatever be our class or condition in life. Bear with us, then, gentle reader, while we give expression to a few not unseasonable thoughts upon it.

The popular idea of Marriage is that of a mere civil contract. The world, in all its ranks and degrees, practically regards and treats it as such; and hence is the worldly mind for ever seeking to divest it of all that is solemnizing and sanctifying, whether in the ceremony of the contract itself, or the binding conditions of it thereafter. It is one of those ideas which have grown out of religious latitudinarianism, on the one hand, and scepticism and infidelity on the other. It is alike the sensual and the infidel idea; and the world takes it eagerly, not to say delightedly up—revels in its freedom from all but that mere human restraint which mere human means can at any time remove—exults in its adaptedness to its own convenience, and its subserviency to its own interests—and chuckles under it as a triumph over its most formidable adversaries, the influence of religion and the authority of God.

"Whom God hath joined together," says the Son of God, "let not man put asunder." And yet have we it at this very moment, it seems, under the consideration of our State Legislature, how it can be most conveniently managed for men to put asunder those whom God hath joined together; while at the same time there are "Free Love Associations" springing up in all directions, the principles of which go not only to vitiate marriage for the present, but to ignore it for the future, and "Free Love" tracts flying about, "thick as the leaves in Vallambrosa," telling us that "there is no real love in the world or out of the world—there is no true love anywhere, but in *freedom*,"—that "love must be *free*; when you put chains upon it, it is love no longer,"—that, in a word, "love submits to no bondage." We quote these expressions from a Tract on the subject now lying before us—one of a series circulating by tens if not hundreds of thousands among both married and single. And who can fail to see the import? Marriage is not freedom—its very contract is one of restraint, one of "bondage," as these "Free Love" people esteem its ties and its obligations. For, by the divine law of Marriage, a man is to "cleave unto his wife," and the wife is to "be in subjection to her own husband." The obligation is mutually entered into, at any rate, as Matrimony is solemnized in our Church:—"Forsaking all other, keep thee only unto *her, so long as ye both shall live*," is the husband's injunction; "Forsaking all other, keep thee only unto *him, so long as ye both shall live*," is the wife's—which they solemnly, in the sight of God, engage to fulfil. And there can be nothing that the world could call "*freedom*" in this. Its very significance, on the contrary, is that of *restraint*. Yet this "Free Love" notion is growing rapidly, it seems, in popularity—is becoming immensely fashionable.

If, in fact, we divest Marriage of its religious character, there is sure to be a repugnance to any such restraint. It becomes incomprehensible, and it becomes irksome—in its integrity, at least. And hence we see, in fashionable circles more especially, both husbands and wives, ever and anon, having recourse to all sorts of expedients for the purpose of loosening and alleviating it. Look at the distressing case at Boston, the tragic issue of which has been occupying the Criminal Court in that city for more than a week. The two young married ladies whose "Free Love" propensities could not, it seems, endure even the least irksome of connubial restraints—could not permit them to refrain from coquetries and flirtations behind their husbands' backs—they cannot have had any but the loosest notion of the obligations of that "holy estate of matrimony," or what ought to be such, into which they had entered. Whether or not they really did enter into it as a "holy estate"—whether it was solemnized as a religious rite, or only arranged as a "civil contract"—we have at present no means of knowing. It would be instructive to ascertain. But be it as it may, does not their conduct show—conduct which has hurried one of their unhappy victims, through the brutal violence of their enraged husbands, unprepared into the awful presence of his God, and has brought disgrace upon themselves, and misery upon the families of all concerned—does it not show, we say, that there was either no real consciousness of the nuptial obligation, as a religious principle, or no disposition to submit to either its moral or its religious restraints?

Is it not most important, then, as well for the interests of society as the happiness of families—to say nothing of individual duty and religious responsibility—that Marriage should be treated as that "holy estate" which God designs it to be, and solemnized as that sacred ordinance which the Church, as His Witness, maintains it is? Yet, how seldom is it thought of, in fashionable life, if in any state of life among us, in this its true light! How rarely is it the occasion for anything but a display of pomp and vanity, on the one hand, or levity, if not revelry, on the other! Only within the last few days we read an account of a fashionable marriage in this city, the extravagant worldly luxuriousness of which might have been consistent enough with the empty ceremoniousness of heathen rites, but was utterly at variance with all Christian obligation. In the grandly garnished drawing-room of the bride's mother, redolent of the world in all the elegance of its allurements, and amid a gay assemblage of the *haut ton*, God's minister, the account tells us, "dressed in the full robes of a Doctor of the (Roman) Catholic Church, advanced and performed the marriage rites in a very solemn and impressive manner;" the bridal party he encountered being preceded by two "bright and beautiful little Cupids;" and lest, it would seem, this solemnness and impressiveness should be too keenly felt by the brilliant throng—or be thought too much of a wet blanket upon the hilarity of so jovial a party—"as the minister pronounced the last word of the blessing," the account before us adds, "Monck's famous band, which was stationed in the hall, struck up the wedding march from Midsummer Night's Dream, which was finely executed!" Everything, of course, was in character, from "the bridal dress entire," which cost, it seems, $8,000, to "her handkerchief, a delicate web of point lace and embroidery, which cost $250,"—to say nothing of the bouquet, "resting in a socket of massive gold," the "diamond necklace and cluster pin," the "bridal fan edged with point lace," with "a bridal wardrobe that was *regal*, and might have vied successfully with many a princely *trousseau*!" And all this aping of the "regal" and the "princely," by the old pseudo-puritan Knickerbockers among us, in plain, sober, sensible, republican America, and in a city where there is at the very moment of the extravagant display an amount of unrelieved temporal and spiritual destitution which it sickens the Christian heart to hear of!

Can this, then, we ask, belong to the Christian religion? Is it a Christian solemnization that is made the occasion of so excessive a display of "the pomps and vanities of this wicked world?" O, surely, surely not! That Rome's ecclesiastic could go, "dressed in the full robes of a Doctor of the Catholic Church," and solemnly officiate amidst it all, seeing that Rome regards Matrimony as a Holy Sacrament, we can only reconcile upon that principle of being "all things to all men," yet preserving all her dogmas, which she is adopting so craftily in this and other countries where she has to compete with powerful counteracting influences. But justify it on any worthier principle, she never can.

Still Rome is only swimming with the stream. We are all, and in different ways, more or less, in a similar condemnation, as respects this question of Marriage; and its pernicious effects are seen in various forms of mischief, social and domestic. It is not sufficiently regarded as a religious matter. Our own clergy are in the habit of solemnizing, or, rather, in such cases, *celebrating* Matrimony in drawing-rooms and parlours, instead of in the Sanctuary of God, where alone so holy an ordinance can with propriety be performed. In one of the Homilies of our Mother Church, we find this significant avowal,—"By the like holy promise, the Sacrament of Matrimony knitteth man and wife in perpetual love." And so it must—and so it will—if its solemn religious character be faithfully taught, and duly maintained. It is to be regretted, on this account, that "The Form of Solemnization of Matrimony," in our Prayer Book, should have been pared down to what it unfortunately is, from the fuller and more befitting one of our Mother Church; omitting, as it does, all that, in the other, is the Service at the Altar, as well as the solemn and seasonable exhortations as to the religious character of the rite, and the religious responsibility of the contract; together with the important rubric which indicates, that "it is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage." Still this affords no excuse for a looser observance of the sacred rite than is enjoined in our Prayer Book; and certainly none whatever for solemnizing it anywhere but at church, and in as reverential a manner as becomes it as a Service of the Sanctuary. For such, we may depend upon it, is the sacred character of Marriage; and it is most important, nay, it is essential, to virtue and happiness, whether in the relations of society, or the endearments of home, that this character should be upheld, and that we may thereby ever be enabled to say of it, in the words of the Christian poet—

> "Thou art the nurse of Virtue. In thine arms
> She smiles, appearing as in truth she is,
> Heaven-born, and destined to the skies again."

THE MINISTERIAL OFFICE.

Amid the many acknowledged difficulties of the Church—difficulties arising from discords and deficiencies and unfaithfulnesses in her ministry, and from distraction and indifference and worldliness in her laity—there is one consideration that we cannot but think is too much overlooked on both sides—we mean the manner in which the ministerial office is replenished among us. It is a matter which intimately concerns not only the efficiency of our whole ecclesiastical system, in even its most ordinary operations, but the very reality of the Church as the divine thing which we profess it to be, and which it must be, if we are dealing honestly with our God, and would secure His grace and blessing therein. For let it be remembered, that they are the ambassadors of Christ unto us—"sent forth to minister for them who shall be heirs of salvation." And according as they are really and truly the spiritual persons they are designed to be, and possess the gifts of grace which are promised unto them, so will their respective flocks be, and so will the Church at large be,—if not while here on earth, that "glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish," yet certainly not that defective and defiled thing, of which it has been so awfully proclaimed from on high, "I know thy works, that thou art neither hot nor cold: I would that thou wert cold or hot: so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The more one reflects upon the scriptural nature of that office, and especially in connection with the awful issues of its administration, the more one is struck with the tremendous importance of its provisions, in all their practical bearing upon the Church, in her saving influences in the soul. For her ministerial operations, to be of any avail, must be those which the Holy Apostle describes, when he says of the Ministry of Christ, "having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God;" so that they may be able, with him, to say, with a good conscience, "*But if our Gospel be hid, it is hid to them that are lost.*"

This ministerial office had need, then, to be the spiritual thing it really is. "The ministry of things divine," says the pious Hooker, "is a function which as God Himself did institute, so neither may men undertake the same but by authority and power given them in lawful manner. They are ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and His labourers, who should give them their commission, but He whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man as our Lord did unto Peter, 'Feed My sheep:' 'Preach:' 'Baptize:' 'Do this in remembrance of Me:' 'Whose sins ye retain, they are retained:' and 'their offences in heaven pardoned, whose faults ye shall on earth forgive?' What think we? are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory, it raiseth men from the earth, and bringeth God Himself down from heaven, by blessing visible elements, it maketh them invisible grace, it giveth daily the Holy Ghost, it hath to dispose of that Flesh which was given for the life of the world, and that Blood which was poured out to redeem souls, when it poureth malediction upon the heads of the wicked, they perish, when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched if we consider it aright, and notwithstanding imagine that any but God can bestow it!"

Well might St. Paul, even, emphatically ask, "Who is sufficient for these things?" And what frail man, be his intellectual attainments never so high, would ever be sufficient, could he not with a humble but trustful consciousness exclaim, "By the grace of God, I am what I am!"

By the grace of God! This is the holy talisman. Without it, not only is it idle and vain, but heretical and impious, to assume so holy an office, the attributes of which can only come direct from the God of grace Himself! The question, therefore, is apt to force itself upon one, when such deplorable unreality is manifest on every hand, Are the necessary means adopted to secure, in candidates for the Ministry, those, and only those, in whom that grace prevails,—whose very motives, in their earliest and inmost source, are truly and solely influenced thereby,—and who, as the objects of that divine influence, are prepared to "count all things but loss," so that they may pursue their course with a single eye to the extension of Christ's Kingdom, and the glory and honour of God therein?

One great mistake there is that is evidently committed, and which is itself sufficient to account for much of the grievous failure that the Church has undoubtedly to lament in the practical issues of her ministerial offices,—that, namely, of departing from the primitive Apostolic manner of filling them. Young men *choose* her Ministry, and do so too much as a profession; whereas they ought rather *to be chosen* for it, according to their ascertained fitness for the same. The case is thus plainly put by an eminent divine of our Mother Church:—"The deacons did not *choose themselves;* they did not say, 'We see the Church is in need of aid; we think ourselves fit and proper persons to give her the aid she requires; we will appoint ourselves to be additional ministers of God.' No; but the Apostles, on their part, originated the affair. They said, 'Look ye out among you seven men of honest report, *full of the Holy Ghost* and of wisdom, whom *we may appoint* over this business.' And when this was done, they set the seven men before the Apostles, and when they had prayed, '*they laid their hands on them.*' So that you see the whole transaction was under the management of the Apostles. It was *their* appointment, *their* prayers, and *their* laying on of hands—the laity 'looking out the men of honest report,' and submitting them to the Church for ordination. Above all, observe that *the deacons themselves* had nothing whatever to do with the question; they did not feel any internal, or secret, or private impulse, which rendered them fit for the Ministry, or justified them in assuming it. They were passive until God called them, as He did Aaron, and working through the external ordinances of His Church, publicly set them apart."* This, then, was the Church's way in Apostolic times: it ought to be so still; and if it only were, sure we are that the Church's Ministry would present a holier and happier state of things than now, alas! exists among us.

And is there not another, and an equally palpable mistake, in the prevalent disregard by too many of our Bishops of those *stated times for ordination* which the Church, in her divine institution, has specially set apart for that solemn object? The design of the Church in her Ember Days is to call her members, by prayer and fasting, to invoke the Divine aid and blessing *on the choice and commission* of Ministers of the Gospel; and surely the deep interest which every Christian heart should feel in a matter of such infinite moment ought to secure for such an observance our pious regard,—which yet, it is to be feared, it almost utterly fails to do. Public prayers are set down for us for the Ember seasons; but how rarely are they used—how rarely do the clergy give us the opportunity of using them!—prayers, too, which recognize the very principle contended for, that "God would so guide and govern the minds of His servants, the Bishops and Pastors of His flock, that they may lay hands suddenly on no man, but faithfully and wisely *make choice* of fit persons to serve in the Ministry of His Church."

We have presumed to call attention to these things, because we feel persuaded that their neglect has very much to do with crying, and, may we not fear, increasing and aggravating evils in the Church,—whether they are exhibited in the grievous difficulty there is in finding devoted and self-denying men for the ministerial office when it does not present itself as "a pleasant life," or in the sad unreality which is displayed by too many who have undertaken it. "The appointment of times for solemn ordination," says Hooker, again, "is but the public demand of the Church in the name of the Lord Himself—'Whom shall I send? who shall go for us?'—and the confluence of men whose inclinations are bent that way, is but the answer thereunto." So that everything is involved in it that mainly affects the heavenly character of those who in Christ's name go forth, and who, whilst they proclaim His Divine Truth, and minister at His Holy Altar, must yet "endure the cross, despising the shame," and to whom He may convey the blessed assurance—

> "He that despiseth you, doth Me despise,—
> He that receiveth you, doth Me receive!"

THE CURSE OF PRIVATE JUDGMENT.

Do not misunderstand us, reader. We have each of us, individually, a private judgment to exercise. It is our duty, as it is our right, to exercise that judgment; and we are severally responsible to God for our manner of doing it. Reason is given us for this very purpose. But then we must acknowledge the authority of Him that gave it; and His revealed will must not be questioned, however our reason, under the influence of a perverse spirit, may be unable to fall in with it. The essential and immutable law of human reason, is unity. And why so, but that truth, which must ever direct it aright, is always and unvaryingly one? Not, however, what the individual fancies of men call truth. Yet, unhappily, it has come to pass, through the pride, and conceit, and self-will, and want of conscience, of the human heart, that truth is made *two*—made, that is, to have two distinct meanings. "In one sense, truth is the great object of life, the basis of morals, the end of study, the law supreme over thought, and action, and affection—the fountain of all good things, lying deep under the Throne of God, and flowing thence into the heart of man. In the other sense, it is a fancy, a dream, an *ignis fatuus*, a merely earthly shadow, tempting us at every step to follow it, and always to be suspected of evil. The author of all evil never invented a more ingenious device for ensnaring man and leading him blindfold into ruin, and sowing discord and violence in the world, and overturning its foundations, than this double sense of the word truth."† And into this snare it is that men fall, when they trust to their own unaided, unregulated reason—this it is that constitutes the curse of private judgment. As respects religion, it is the trusting to that wisdom of this world which is foolishness with God. And "this wisdom descendeth not from above." The Greeks sought after wisdom; yet they knew not God; and therefore they knew not truth. They could not, or they would not see clearly the fitness and expediency of every part of the divine revelation; and therefore, in the proud exercise of their individual intellect, that is, their private judgment, questioning, doubting, and virtually rejecting it, they set themselves up to be as knowing as God, whose wisdom is infinite, and the depths of whose dispensations, with their reasons and their ends, are not to be fathomed by man's finite understanding. That this divine revelation came from God, there is, as there has ever been, conclusive evidence to the believing heart; and being divine, it must be such as we ought to receive, as wise, and just, and good, and therefore in all respects fit to be submitted to by us. The Author of that revelation has therein declared to us, as Bishop Gibson has said, that "we cannot be capable to judge adequately of the fitness of the means which He makes use of to attain the ends; while the attempting to make such a judgment is to set ourselves in the place of God, and to forget that we are frail men—that is, ignorant and short-sighted creatures, who know very little of divine matters, farther than it has pleased God to reveal them to us." And this, we repeat, makes our private judgment a curse.

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* Bennett.

† Sewell.

And why a curse, but that it leads men far away from that unity, which, as we have said, is the law of human reason, and from that truth which, as a divine essence, is centered therein, and is, as Locke says, "the measure of knowledge, and the business of the understanding." Devious, too, are the courses by which they are thus led astray; while truth, like light, travels only in straight lines.

Now, are there not, in religion, many who esteem themselves orthodox, who, being out of the pale of this unity, under the misguidance of their judgment, pursue not any of the straight lines of truth, but some one or other of the crooked ways of error? A Body has been divinely instituted, organized, and commissioned, as the witness and keeper of God's revealed word, which is the word of truth. The Church, which is that Body, has handed down that truth; and this one act, were there nothing more, has proved, as it has fulfilled, its divine commission. And we are told that, as Christian men, we must be members of this Body—that it cannot be divided—cannot have its unity in any wise broken; inasmuch as that "there is one Body, and one Spirit, even as we are called in one hope of our calling: one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all." And is it not a curse, that through man's private judgment this oneness should be vitiated, and disorder produced, and all manner of evil propagated? Liberty, they call it—the liberty of conscience, it is sometimes designated; as though conscience, which is the result of a power external to, as well as internal in ourselves, which power is only derived from God, had any liberty to act independently, or in defiance of God, who is the divine essence of that truth which is one, and whose holy will is to be our one rule of duty! The whole language of His Church is that of obedience, because it is the concentration and expression of His will. It never promises to us liberty, but it requires of us obedience. The service it enjoins is "perfect freedom;" yet it is a service, and as such it demands obedience.

The curse of private judgment, then, lies primarily in disobedience; and it is a curse which Sectarianism has inflicted on Christendom, and does its utmost still to promote and perpetuate. No—Rome herself has been, and yet is, a prime mover in this evil. For has she not taken away the conscience from her votary, and thereby destroyed, as she still destroys, the individual responsibility to God—putting both one and the other in the hands of the unconscientious and irresponsible priest? She, by her corruptions, created the first formidable disunion; and when once the breach was made, then came forth the spirits of discord which have involved, and still involve, all Christendom in such confusion. But the Sects, be they of what complexion of heresy they may, have severally their own responsibility to acquit themselves of, for resisting the authority of God in the Church, and doing, each and all of them, that which was right in their own eyes. They have set up human reason as the standard of divine truth, in the place of that which was instituted by God as its "pillar and ground," and which He set up as His witness, and armed with His authority. And how could they who thus slighted that witness, and set themselves free from that authority, ever preserve whatever modicum of disjointed truth they may have retained from further disjointure and perversion? Having set aside the external positive testimony of the Catholic Church, there was nothing but the fallible and shifting private judgment of man left to rely upon. There could, therefore, be no fixedness; for how could this ever be found by man in the world within himself? So that whatever of orthodoxy it might pretend to at first,—for schism, we say, to maintain its ground against perpetual innovation, as men's minds kept changing, or their hearts went on corrupting, could never be a very rational expectation; the result has shown it so. For where was it to stop? If there was a right of private judgment, unrestrained by any actual and definite authority, but left to the free exercise of every man's will, how could it ever fail of running riot in every sort of human device, and invention, and perversion? And just so has it turned out.

The last practical illustration of this that we have met with, is the case of the Free-Love Spiritualists, whose doctrines are subversive of our most sacred, social, and domestic ties, as well as at variance with the plainest principles of Christianity. Yet they appeal to the Word of God, convenient portions of which, in the exercise of *their* private judgment, they interpret to suit their own private purposes. For instance, in one of their pernicious publications that has come into our hands, they say, "*The good Book* tells us that God is love;" and from this they argue, that to love is to be most like God, yet making this love not only a sensual thing, but that which they are to indulge in freedom and independence. "Love is attraction," they contend; "the attraction of one being to another being;" and as men and women are thus *attracted*, so must they cohabit, however the object of attraction may be varied by caprice, or by passion. And all this because "it is a good and glorious thing to think freely!" Yet this, we say, is but a carrying out of the principle of private judgment. "We have gone so far," they say again, "as to demand and secure a certain degree of freedom of opinion, freedom of sentiment, freedom of belief. If we are free to think, free to believe, and free to worship, why should we not be free to love?" Further, they declare—"Belief is an involuntary act of the mind accompanying evidence: love is just as involuntary an attraction of the mind towards what is lovable and what is lovely." And further, and clearer still, "There must," they insist, "be the right of individual opinion, and people must choose for themselves what they will do. They must be governed by their own attractions or repulsions!"

Now, apply all this to the relations of society, and of married life. Need we point out its disorganizing, demoralizing, debasing effects? And yet, vicious and vile though it may be in its action, it has in its principle a similar foundation to that of one and all the other Sects into which Christianity is split up,—the principle of private judgment—of the right of every man to take God's Holy Word into his unhallowed hands, and carve out of it whatever religion—or what he may designate such—he may find most agreeable to his worldly prejudices, his proud conceit, his corrupt affections, or his selfish interests. Surely these are considerations that ought to make Christian men pause in their schismatical career, showing, as they do, so forcibly, the reality and the intensity of that which we have here taken for our caption—*The Curse of Private Judgment.*

THOUGHTS ON CURRENT EVENTS.

The state of things in the Republic of Nicaragua is at this moment both remarkable and important. The attempts of the Hispano-Indian races at republican governments have been as signal failures as that of the Anglo-American has been a success. In fact, they have been much more so; for, although the Anglo-American experiment has not yet broken down, it is certainly within the compass of possibility that it may still do so. But the Spanish experiments have failed ignominiously from the first. To this experience Nicaragua has been no exception. It was once a part of a federal republic called Central America; that has passed away, and the individual States of which it was composed have preserved a precarious existence as individual republics, in a state of semi-hostility, which was prevented from becoming deadly by the common weakness of all, and by the state of permanent revolution, to use an expressive solecism, in which they all existed. So far as Nicaragua is concerned, this state of things has passed away. An expedition, something like those which carried our ancestors to England, was fitted out in California. It took the side of that one of the Nicaraguan parties which was at the time the weakest, and succeeded in putting down the other. The supremacy of the Anglo-American race in Nicaragua may now be considered an accomplished fact.

We are not going to justify the expedition of Walker upon any moral or legal principle; in fact, we do not believe it susceptible of justification upon any sound principle. But it is now an historical fact, and demands our attention as such. Like the Saxon, Danish, and Norman invasions of England, or the English Revolution of 1688, or the *coup d'etat* which made Louis N. Bonaparte Napoleon III., it has occurred, has produced, and is producing, its effects, and is an event in the Providential government of the world. As such we are about to treat it, and that rather with reference to the future than to the past.

Thus far, our Government has refused to recognize the new state of things. For this it has been fiercely attacked by the organ of the new government, in an article more remarkable for declamation than sound logic. This article rests on an undoubted principle of the Law of Nations, that whenever any government, *de facto*, is strong enough to maintain itself, an obligation rests on the other governments of the world to recognize its existence. But the right of the new government to recognition which grows out of this obligation, if there be such a right, depends upon a fact which must be proved. That fact is the capacity to maintain itself. It is a part of the independence of the old governments, with whom the new one seeks to establish relations, that each of them should judge of this fact for itself. The obligation is not, in the language of the Law of Nations, a perfect obligation, out of which a perfect right may accrue to the new government. The United States never imagined that they had a right to declare war against Russia, because she did not recognize our independence as soon as some of the other European powers. In fact, the obligation is not to the new government, but to the subjects and citizens of the State, which is called on to make the recognition, in order that they may not be embarrassed in their traffic with the country subject to the new government. The American Government has, then, a right to consider its duty to its own citizens in every point of view, and to decide what course will, upon the whole, most promote their interests. In the present case, we see no reason to doubt that the duty has been honestly performed, or that the President has come to a wise and just decision.

Notwithstanding this opinion of ours as to the course of the American Government, our individual opinion is, that Walker's government will stand, and that the Anglo-American will continue the ruling race in Nicaragua. This can hardly be otherwise than advantageous to the world, so far as its material interests are concerned; nor can there be much doubt as to its beneficial effects upon the moral and spiritual interests of Central America. But these benefits can be obtained by the presence of the Anglo-American, or Anglo-Saxon race, without the domination of the United States. The territory called Nicaragua, like Constantinople, is of immense commercial and political importance. In both instances, the whole world are interested in the, so to speak, independence of the important territory. A strong power in possession of either would be able to do great mischief, and therefore the possession of either by a strong power would lead to interminable wars. The United States are too strong a power to be trusted with the possession of Nicaragua. Nor is there any reason for their wanting that possession, at the price which it must inevitably cost. The American Government has shown its sense of this truth by entering into a treaty with Great Britain to secure the neutrality, that is, the weakness, of this territory. It is very clear that the illegal expedition of Walker was not a violation of this treaty, unless the American Government in some way countenanced or aided the expedition. We have seen no evidence of any such complicity. But it becomes the Government to act in such a manner as will exclude all possibility of suspicion on the subject. There is no doubt that a too hasty recognition of the new authorities would have given ground for suspicion. This would have been strengthened by the history of Texas.

That country was settled by a peaceful, not an armed, immigration from the United States. The insurgents, after they had become citizens of Mexico, and ceased to be citizens of the United States, got up a revolt against the established authorities. The revolt was turned into a successful revolution, by means of expeditions from the United States not differing in principle from that of Walker. The Republic of Texas was established, was recognized, perhaps somewhat hastily, by the American Government, and after no very long interval, was received as one of the States of the Union. It is not to be wondered at, that Europeans, accustomed to see nations acting only through their recognized Governments, and that sometimes very indirectly, should believe that the whole process was contrived by the American Government, and that the end of the business was foreseen from the beginning. This fact certainly renders the Nicaraguan question one of peculiar delicacy.

The President has, therefore, acted wisely in so conducting himself as to preclude any suspicion of a design to repeat the Texan operation. It becomes the American people to see that it is not really repeated. The time will come, and, as we believe, at no distant period, when it will be necessary to acknowledge the persons possessing power in Nicaragua as the government of an independent republic. But its independence must be real and permanent. It is perhaps impossible to foresee the consequences of a different course. The admission of Texas involved no direct breach of faith. But the consequences have been disastrous. The present critical state of affairs, and the terrible disorders both at Washington and in Kansas, which threaten the Union, as it was never threatened before, are directly traceable to the annexation of Texas. Without that annexation, there would have been no new territory about which to quarrel. There would then have been no Free Soil agitation, no Nebraska Bill, no repeal of the Missouri Compromise. These, and their consequences, are the evils with which we are now contending, and they are very great; greater, we apprehend, than the majority of the public imagine. That the annexation of Nicaragua would add to these evils, can scarcely admit of a doubt. Involving, as it would, an unmistakable breach of faith, we cannot but believe that it would produce evils even greater than those which have proceeded from the comparatively innocent annexation of Texas.

We should look forward with pleasure to the prospect of the diffusion of Anglo-American institutions over the whole continent of America. We are perfectly aware that this involves the diffusion of the Anglo-American race. But neither of these things implies the extension of the jurisdiction of the United States. We hold it to be the duty of every American patriot to discountenance any and every attempt at annexation, in whatever direction, and however specious the pretexts.

H. D. E.

Baltimore, January 31, 1856.

NOTES AND COMMENTS.

"The Baptism of Unbelief."—The *N. Y. Chronicle*, whose appropriation of this term we have more than once had occasion to remark upon, at length essays to take into consideration our inquiry as to what Baptism itself really is. Still, it is only a taking it into consideration; or rather, indeed, only a beginning to do so. Certainly it is not an answer to our question; nor does it pretend to be. On the contrary, it is but an asking of questions of us, preliminary, it would seem, to the long expected answer we are entitled to. The questions asked of us are *seven* in number, viz:—"1. What do you mean by a *sacrament?* 2. Wherein does a sacrament differ from a *duty?* 3. Is baptism the *symbol* of anything? If so, of *what?* 4. What are the *uses* of baptism? 5. What is the *doctrine* of baptism? 6. What is the *nature* of the influence which it exerts upon an *unconscious infant?* 7. What is the *nature* of the influence which it exerts upon the *adult* who is active in it?" Now, it is admitted that "these questions may, to some extent, involve each other." We think they do to the whole extent of the simple question more immediately in hand—viz., "What is Baptism?" Our answering, therefore, the first, "What is a Sacrament?"—what is that which Baptism is—ought, as to the purpose in hand, to be sufficient for all reasonable explanation. We mean, then, by this word Sacrament what our Church Catechism teaches of it, that it is "an outward visible sign of an inward spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." Here, we say, is virtually an answer to our contemporary's whole string of questions. But when, as in the Catechism, we have it further explained, that there are two parts in a Sacrament, "the outward visible sign, and the inward spiritual grace,"—that, in Holy Baptism, the outward visible sign is water, and the inward spiritual grace is "a death unto sin and a new birth unto righteousness"—in other words, spiritual regeneration,—we have then the whole answer brought out in all its fulness and integrity. The *child*, even, is "born again,"—is "born of water and of the Spirit;" for, as the Catechism further expresses it, "Being by nature born in sin, and the children of wrath, we are hereby made the children of grace"—made so, that is, by the "washing of regeneration" in Baptism. Let us hope, therefore, that our "Baptist" contemporary will now be able to answer our question. If he will permit us, we will presume to give him another cue to the right understanding of it. Don't be led away by the mere intellect, in dealing with such a subject. For it is one of those "things of the Spirit of God" which are "spiritually discerned," and which can only be faithfully and rightly treated by means of such spiritual discernment.

Free Seats.—We are glad to see the *Calendar* seconding our humble efforts in favour of free seats in our churches,—free *for all alike*, that is, not for the poor by themselves, which only creates distinctions where all are equal in His eyes in whose house they are assembled. Speaking of pew, or slip-renting, our contemporary says—"We should be glad to see it done away, and free seats introduced everywhere, as being so much more in accordance with the spirit and tenor of the Gospel. Besides, the practice of slip-renting has in it an air of making merchandize of God's House, not in keeping with the sanctity of the place. Under the most favourable aspects, it is of the world, and therefore worldly, even where no more is meant than a convenient method of collecting an account of men's voluntary offerings for the support of the Gospel. It would rejoice us to see everything of this kind banished from the House of God, and to behold men doing their duty in the matter because it is their duty, freely rendering to God of the first fruits of their increase." This is undoubtedly the right principle to go upon; and, like all right principles, it is of general application. The *Calendar* would appear to make an exception in the case of rural parishes. But there is the mistake. For if, as it is admitted to be, the pew-renting system "is of the world, and therefore worldly," and if it is a system which it ought to "rejoice us to see banished from the House of God," how can there, to be consistent, be any exception? If it is wrong in principle at all, it is wrong in the country as well as the town; since, in the one place as in the other, men are alike to have the opportunity of "doing their duty in the matter, because it is their duty."

An Unfair Imputation.—Several of our religious contemporaries, taking their cue, shame to say, from a Popish print in this city, have been casting an imputation upon us to the effect that we hold Romanism to be the real issue to which Christian truth, logically treated, must come. It is thus put by one of them last week:—

> The *Churchman*, in his efforts to enlighten us, will please inform us whether he still holds what he taught years ago, "that any truth of Christianity, carried out to its logical consequences, must lead to the Church of Rome." We desire an answer to this, because, if the Church of Rome is his authority, in the matter of doctrines and sacraments, we shall demur at his sources of proof.

Now, in the first place, this is unfair, because he who, for the last eighteen months, has conducted the *Churchman*, has never given the slightest occasion, that he is aware of, for such an idea to be entertained; while, in the next place, it is evident, considering the character which our journal has ever borne, that what is given as an extract from its columns, by separating it from the context, is made to have a meaning it was never meant to convey. But we speak for ourselves when we deny, that "any truth of Christianity carried out," we will not say logically, but in an honest, religious spirit, and with that spiritual enlightenment which the devout and prayerful Catholic Churchman will never fail to receive, can ever "lead to the Church of Rome." Carried out as we have defined, it must of necessity lead to the *Catholic Church*. But while the Church of Rome's claims to be even a corrupt branch of the Catholic Church are at best equivocal, at this time of day, her errors and corruptions are yet so great, that any truth of Christianity would be more apt to draw us far away from, than lead us to, so ungenial a quarter.

The Term "Sects."—Our *Baptist* contemporary, the *Chronicle*—for he now disclaims (we hope truly) that his community are *Anabaptists*—thinks it "ungentlemanly and discourteous" of us to call those religious bodies, and his own, of course, among the rest, *Sects*, who have cut themselves off from the *One* Catholic Church which has come down to us in direct succession from the Apostles. We beg to assure our contemporary, and all whom it may concern, that we do not intentionally use the term in any such spirit. We honestly and truly regard them as Sects; and, in the nature of things, they cannot, that we can see, be anything else. They are not, we repeat, of the Catholic Church, as that Church was instituted by our Blessed Lord, and organized by His Holy Apostles, which has ever been the depository of Divine Truth, and the channel of Divine Grace, and whose Ministers have a Divine commission, transmitted through an unbroken line of authority. What, then, are they? They are cut off from that which is, on every principle of truth and right, *the Church*, from whose Scriptural teaching they dissent, and whose authority they repudiate. They ignore the testimony of the Fathers, the holy men who lived nearest to the times of the Apostles, and some of whom were themselves disciples of the Apostles. They deny much that prevailed, unquestioned, in the doctrines and the ordinances of the Church, for several centuries of its primitive existence, and when it was in its purest state. They are so many modern schisms, in fact,—that is, so many separate breakings-off from communion with the Church,—as the Body that has come down in its present organization, and with its present Creeds, from the Apostolic age—breakings-off on account of some disagreement in matters of faith and discipline. Take the Baptists themselves: their origin was one of schism, if not of heresy also; and, in modern times, they often include those, it is well known, who are still more fearfully heretical, being either Arians or Socinians, to boot. Now, is it possible that such bodies can be of the One Catholic and Apostolic Church, seeing that they are separated from, as well as at variance with it? What, then, are we to call them? *We* know of no other word by which to denominate them than that which means precisely what they are—*Sects*. It is with no offensive meaning that we employ it, but simply as a matter of necessity. Perhaps our contemporary will oblige us by answering this question also: What are they, if they are not Sects?

READING THE CHURCH SERVICES.

To the Editor of the Churchman:

Sir:—Will not the clergy of the Church reform their reading of the Public Services? I heard one on Sunday last, in one of Trinity Chapels, who, though rather, I hope, a strong example, is nevertheless *an* example of the great majority. His emphasis of *from*, *by*, *and*, *nor*, *upon*, &c., was absolutely painful to hear. If it is a correct rule to read as we would speak, how can those gentlemen say, "Have mercy *upon* us," instead of "Have *mercy* upon *us?*" "*From* all sedition, privy conspiracy, *and* rebellion; *from* all false doctrine, heresy, *and* schism; *from* hardness of heart, *and* contempt of Thy word and commandment," was strictly his pronunciation, the last *and* of the sentence only being pronounced as it should be, and all the *ills* named having no stress upon them. Where have the clergy learned to read? I fear our Church Seminary neglects this matter. Sure I am, if the clergy will think it over, they cannot but see the propriety of merely *touching* the prepositions and conjunctions in their pronunciation, and pronouncing broad and full the nouns and important words of a sentence. In hopes that these ideas will lead to reflection and reformation (if I am correct), I am yours, &c.,

February 4, 1856. A Layman.

Marriage of the Bishop of Massachusetts.—In Trinity Church, Boston, at half past seven o'clock on the evening of Wednesday, January 30, the Rt. Rev. the Bishop of Massachusetts was united in Holy Matrimony to Mary J., daughter of Geo. E. Head, Esq., of Boston. The officiating priest was the Rev. John Cotton Smith, assistant minister of Trinity Church.

New York Temperance Alliance.—The Alliance has sent us its "points and brief" in the late argument in the Supreme Court, without, however, the answer of the respondents. This is, on its face, unfair. No great reform can be carried out successfully by means of one-sided issues; their legal position, whatever stress they choose to lay upon it, and with whatever clearness they may imagine they have demonstrated it, has been found practically untenable—we shall not here inquire on what grounds; and after all, the now moderated hopes of the friends of restriction must rest on the cultivation of the moral sense of the community.

Charles the First.—The celebrated Velasquez portrait of this monarch, the property of Mr. Snare, and now exhibited at the Stuyvesant Institute, has excited increased attention since the lecture of the Rev. Arthur Cleveland Coxe before the P. E. Brotherhood, having been inspected by quite a number of distinguished visitors, Americans and foreigners. It will be remembered that it derives its value no less from the great skill and fidelity by which Charles, in his characteristic traits, is here delineated, but by the historic associations connected with the portrait, it being the recovered work of the most famous of Spanish painters, and executed at Madrid, whither the Prince had gone, accompanied by the Duke of Buckingham, to woo the Infanta of Spain. To all interested in determining the individual character of Charles, so variously judged by contemporaries and succeeding historians, a visit to this magnificent production will prove at once edifying and entertaining.

Lent Services.

Trinity Church.—Lent Services.—In addition to the Services on the Lord's Day, at ½ past 10 A. M., and ½ past 3 P. M.—(The Sunday school meets at 9 A. M., and 2 P. M.)—*Daily*: Morning Prayer at 9 o'clock. Evening Prayer at 3 o'clock. *Wednesdays* and *Fridays*: The Litany, with Psalmody and a Lecture, at ½ past 12 noon. *Saturdays*: Catechetical Class immediately after Morning Prayer.

Subjects of the Lectures.—*Ash Wednesday*: "The Design of the Season."

Fridays: The Litany. 1. February 8th, The Invocations. 2. February 15th, The Deprecations. 3. February 22d, The Obsecrations. 4. February 29th, The Intercessions. 5. March 7th, The Intercessions—continued. 6. March 4th, The Supplications.

Wednesdays: "Private Duties of the Christian Life." The Children alone with God. 1. February 13th, In Meditation. 2. February 20th, In Self-Examination. 3. February 27th, In Prayer. 4. March 5th, In Fasting. 5. March 12th, In Self-Abasement.

During Holy Week the hours of Service will be, daily, 9 A. M., Morning Prayer. ½ past 12, noon, Ante-Communion Service and Lecture. (The subjects of these Lectures will be announced hereafter.) 3 P. M., Evening Prayer. Except on Good Friday, when the Services will be as on Sundays, at ½ past 10 A. M., and ½ past 3 P. M., with a sermon at each Service. Persons desirous of conference with the clergy, in reference to the reception of Confirmation, or the Holy Communion, can have an opportunity, after each Service, in the vestry room, or at any other time or place, on giving them notice of their wishes. The Church is open all day, and application for pastoral services made at any hour will receive speedy attention. Persons desirous of being considered as parishioners, and of receiving pastoral visits, whether permanent or temporary residents, are requested to leave their address with the sexton for the clergy. All persons present at any of the Services in this Church, are earnestly invited and requested to join with heart and voice in the *Responses*, in the *Chanting*, and in the *Psalmody*.

The sextons will always be in attendance to conduct strangers and others to seats.

Trinity Church, New York, *Ash Wednesday*, 1856.

Lent Season at St. Paul's Chapel.—Order of Divine Services.—Sundays: 10½ A. M., 3½ P. M., 7½ Night. Wednesdays and Fridays: 11 A. M., and 8 at Night.

February 6th.—*Ash-Wednesday.*—A. M., Morning Prayer, Litany, Sermon: "Watch and Pray." St. Matthew xxvii. 41. Night, Evening Prayer, and Sermon: St. Luke vi. 12.

February 8th.—*Friday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "The Plague of the Heart." 1 Kings viii. 38.

February 10th.—*First Sunday in Lent.*—A. M., "Tempted of Satan." St. Mark i. 13. Holy Communion. P. M., Children Catechized. Night, Evening Prayer and Sermon.

February 13th.—*Wednesday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "Fasting."

February 15th.—*Friday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "The Iniquities of our Youth." Job xiii. 26, and Psalm xxv. 7.

February 17th.—*Second Sunday in Lent.*—A. M., "Tempted of Satan." St. Mark i. 13. P. M., Evening Prayer and Sermon. Night, Evening Prayer and Sermon.

February 20th.—*Wednesday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "Alms-Giving."

February 22d.—*Friday.*—Morning Prayer and Litany. Night, Evening Prayer, and Sermon to Young Men: "The Young Man void of Understanding." Prov. vii. 7.

February 24th.—*Third Sunday in Lent.*—A. M., "The Great Inquiry." Acts ix. 6. P. M., Evening Prayer and Sermon. Night, Evening Prayer and Sermon.

February 27th.—*Wednesday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "First Vow of Baptism—Repentance."

February 29th.—*Friday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon to Young Men: "The Young Man of Understanding." Prov. iii. 5-7.

March 2d.—*Fourth Sunday in Lent.*—A. M., "The Convenient Season." Acts xxiv. 25. P. M., Evening Prayer and Sermon. Night, Evening Prayer and Sermon.

March 5th.—*Wednesday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "Second Vow of Baptism—Faith."

March 7th.—*Friday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "Confirmation—Fellowship with the Apostles." Acts ii. 42.

March 9th.—*Fifth Sunday in Lent.*—A. M., "The time passed sufficeth to have wrought Sin." 1 Peter iv. 3, 5. The Holy Communion. P. M., Children Catechized. Night, Evening Prayer and Sermon.

March 12th.—*Wednesday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "Third Vow of Baptism—Obedience."

March 14th.—*Friday.*—A. M., Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "Confirmation—Authority, Benefit, and Qualifications." Acts ii. 42.

March 16th.—*Palm Sunday.*—A. M., "Jesus or Barabbas." St. John xviii. 40. P. M., Evening Prayer and Sermon. Night, Evening Prayer and Sermon.

March 17th.—*Monday before Easter.*—A. M., Morning Prayer. Night, Evening Prayer, and Sermon: "I thirst." St. John xix. 28.

March 18th.—*Tuesday.*—A. M., Morning Prayer. Night, Evening Prayer, and Sermon: "Father, forgive them." St. Luke xxiii. 34.

March 19th.—*Wednesday.*—A. M. Morning Prayer and Litany. Night, Evening Prayer, and Sermon: "This day shalt thou be with Me in Paradise." St. Luke xxiii. 43.

March 20th.—*Thursday.*—A. M., Morning Prayer. Night, Evening Prayer, and Sermon: "My God, my God, why hast Thou forsaken Me." St. Matthew xxvii. 46.

March 21st.—*Good Friday*—A. M., Morning Prayer, Litany, and Sermon: "It is finished." St. John xix. 30. Night, Evening Prayer, and Sermon: "The Passion—thus it behoved Christ to suffer."

March 22d.—*Easter Even.*—A. M., Morning Prayer. Night, Evening Prayer, and Sermon: "The place of departed Spirits." Psalm xvi. 10, and Acts ii. 26.

March 23d.—*Easter Day.*—A. M., Confirmation and Holy Communion.

Notice.—Class for Confirmation, every Sunday morning at 9 o'clock, in the Robing Room of St. Paul's Chapel. Persons desirous to confer with the Clergy in reference to Confirmation, Holy Communion, or other pastoral offices, will communicate with them personally or by writing.

Lent Services.—St. Clement's Church.—Daily Morning Prayer, at 9 o'clock. Daily Evening Prayer, with Lecture, at 4 o'clock.

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Extract from the Report of the Judges appointed to examine the articles included in Class 53, at the Eighth Annual Exhibition of the Maryland Institute, for the Promotion of Mechanic Arts.

"The article called Farina, is made of wheat, and has been introduced of late years into use as a highly nutritious substance, both for the convalescent from disease, and for those in good health. The Committee, from a careful examination, microscopically, of the specimen furnished them, are satisfied that it has been prepared from wheat alone. The appearance of the starch granules of every farinaceous substance is peculiar and distinct, and there can be no mistaking one for the other, when the microscope is employed in the examination. The Committee would award a first premium to this article for the following reasons:

"It is a pure preparation from wheat, without the admixture of any other grain; and it is a most admirable article of diet for invalids, inasmuch as it combines all the various kinds of materials which the system requires to keep itself in proper action—in this particular, having the greatest possible advantage over Tapioca, most of the varieties of Sago, and Arrow-Root, since the latter are only supplied with Starch, one of the constituents of wheat bread, which seem to have been designed to be the type of a nutritious substance suited to all our wants. Physiologists, however, have considered that to confine 'a prisoner to a starch diet alone, would be to put him to death by a lingering, torturing starvation;' and hence the necessity of other constituents in a substance intended for food. The other constituents furnished by the Farina, are gluten and albumen, and are such as will be required by the human system. The testimony of the Medical Profession who have used the article, is decidedly in favour of the strong recuperative properties of Farina; and the experience of the Committee, as well as that of many members of the Institute, during the Exhibition, attest the pleasant and palatable character of the various preparations which can be made with it.

"The Committee have experimented with the Self-Raising Buckwheat Meal, by Hecker & Brother, as also with the Self-Raising Flour, and pronounce them to be exactly what they pretend to be—excellent articles for the kitchen. For these, as well as the Macaroni, they think this firm deserves the thanks of our cooks, and a premium from the hands of the Board."

Signed by Lewis H. Steiner, M. D.
Baltimore, November, 1855. Gideon B. Smith, M. D.

Farina Jelly Moulds, of various sizes and forms—the Turkish Turban, Ear of Corn, Cluster of Fruit, Rose, Grecian Rose, Cactus, and other patterns; also, Double Boilers, to prevent burning or scorching, various sizes—may be had at the Croton Flour Mills, 201 Cherry street.

New York, January, 1856. HECKER & BROTHER.
ja31-tf-5p

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N. B.—The Bowery Tea Warehouse is located below Grand street, No. 113, east side, and may be distinguished by the "Little Giant" in the window, who surprises everybody by his strength and industry in supplying the numerous patrons of this establishment with fresh-ground Coffee, in quantities to suit and in quality to please. jan3-3m-5p

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ESTABLISHED IN 1823.
dec6-3m-5p

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Literature.

Unison of the Liturgy. By Archer Gifford, A. M. From Advent to Ash Wednesday. New York: Dana & Co.

We hail with satisfaction and pleasure every work that seeks to illustrate our Church's Liturgy, provided only it be undertaken in a right Church spirit, and be conducted upon true Church principles. It is a subject that needs to be brought continually and powerfully before the members of the Church in this country. Made up as they are so much of accessions from the Sects, with at best an imperfect knowledge of the Formularies in which they are yet to take part, if any knowledge at all of the deep inner meaning of many of the rites and ceremonies embodied therein, and often utterly unacquainted with the spiritual design that is involved in it, there needs no argument to prove how necessary it is to enlighten their minds upon a subject in which there resides so much that concerns the very faith of the Church, at least in its practical bearing upon her Ordinances, and upon their own realization of the spirit and object of them. It is for this reason that we receive with the kindliest feeling such a volume as this of Mr. Archer Gifford's. He "has endeavoured," he tells us, "to draw from ecclesiastical literature what may interest and instruct all those who wish to acquire a knowledge of the Church's institutions, and to gather from her sacred treasury of 'things new and old,' that which may *thoroughly furnish* 'unto all good works.'" And this he has ably done. He has applied his instruction especially to our Liturgy, where, we repeat, such instruction more particularly needs to be applied; and in doing so he can scarcely have failed to awaken an interest in our Church Services, in their theory, at any rate, which must have a beneficial influence among the laity generally, if not, in certain quarters, among the clergy also.

The professed aim of the work, in detail, is to exhibit the harmony of the Liturgy—its harmony in itself, as also with Holy Scripture—as shown in the Collect for each of the Sundays and Holy Days of the year, with the Epistle, the Gospel, and the Lessons for that Day, and of its accordance with a corresponding topic in the Church's Catechism, and in her Articles of Religion. "It has been said by learned men of the Church," he observes, "that her Collects contain subjects of prayer, derived from the Epistles and Gospels; and that, on every Sunday and Holy Day, there is a leading topic commended to our meditations, to which the Collect relates, and to which the services for the day have special reference. On certain high festivals, and on fast-days, the subjects contained in the Lessons are particularly appropriate to the topic which the Church has appointed for our instruction." This he brings out with much force, suggesting, as he goes along, considerations for those who have not looked into the subject carefully before, which cannot but be instructive and edifying in a high degree.

There is a design, then, in our Liturgy deeper far than that of merely providing a ritual form of public worship. In one respect, for instance, as Mr. Gifford points out, "the Church undoubtedly intends, that her services should conform to, and illustrate, as far as practicable, the subject of the Collect. An attentive observer," he continues, "will see the happy effect of this; and whether the lessons and other portions of the service have or have not been selected for the purpose, it is an interesting exercise to consider them as integral. They thus profitably engage the mind, in that train of thought so prominently suggested in the comprehensive and leading prayer which precedes the Epistle and Gospel; and, by means of a pleasing unison of thought, they instruct us, from week to week, in the Church's doctrine, discipline, and worship." How much more valuable, therefore, does not the Liturgy become, when it is received and employed in connection with such ideas, and such objects. Again—"It is evident that some allusion may properly be made, every Sunday, to the Catechism of the Church, and to her Articles. And a very edifying and wholesome exercise may be derived from these parts of our formularies, by reflecting that light upon them which emanates from various authors who have written separately upon the Collects, the Epistles, and the Gospels, and from commentators on the Lessons, the Catechism, and the Articles." And to this point, also, attention is directed with very useful effect. So that, altogether, we have here a good and useful exposition and illustration of the whole scope of our Liturgy, in its immediate design, and in its remoter connection.

There is a reflection that is apt to arise, whenever one has to deal with such a volume as this, which leaves a feeling of dissatisfaction, notwithstanding the seasonableness and usefulness of the work,—the reflection, namely, that after all so little should be done in our Church to appropriate the Liturgy, in its full solemnity and efficiency of performance, in what ought to be those *Daily* Services of the Sanctuary for which it is provided. The mode of using it is so imperfect, that its devotional beauties are never fully brought out. And, then, as well as its so seldom being used in a *Daily* Service, its so common disuse on the Holy Days of the Church is a lamentable piece of neglect. The Lord's Day is the weekly festival of the Church; yet it is but *one* of her Holy Days, though one of the more important. "Besides the weekly festival of the Lord's Day," Mr. Gifford reminds us, "the ancient Christians celebrated annual festivals in honour of our Saviour, such as the Nativity, Epiphany, Easter, Ascension, and Pentecost. Other annual festivals were instituted at an early period, in commemoration of the Apostles, and of Martyrs, by whose labours or sufferings Christianity had been propagated and maintained. At what precise period these festivals began to be observed, cannot readily be ascertained; but it is certain that they were solemnized in the second century." So that we have the example of the ancient Church, as well as the authority of our own, and our Mother Church, for their observance, and special provision made for them in the Liturgy. Why, then, should they be ignored? We wish that this were more dwelt upon than it is, wherever there is the opportunity.

The Attache in Madrid; or, Sketches of the Court of Isabella II. Translated from the German. New York: D. Appleton & Co.

This volume presents a picture of Spanish life and manners, as at present existing in the capital of the kingdom, and which is full of interest, and by no means devoid of instruction. Spain is one of those countries where the vicious influences of Popery are forcibly and frightfully exhibited in their social aspects; and the "Attache" had many opportunities of seeing them in operation in the highest circles. "The work," observes the translator, "if we may judge from its general aspect and structure, was not at first intended for publication; and when it was finally prepared for that object, it underwent but slight modification. At all events, what was doubtless its original form—that of a series of rapid, but sincere and earnest notes, made by a young German diplomate in the whirl of fashion, and amid the agitations of political and social revolution at Madrid, during the recent changes there—was still preserved." Still preserved, that is, in its original publication, as they are in this translation also. And most truly does he describe it as presenting "a vivid panorama of the Spanish capital at a period of the highest political excitement, together with the living and breathing portraits of the notabilities of the Court—foreign as well as domestic—seeming to pass before us like actors starring for our special delight."

We cannot go into anything like a thorough exposition of the details of the work; to do justice to such a task would require much more space than at present we can spare. We must content ourselves, therefore, with making a few brief extracts, in order, simply, to furnish some slight specimens of the character and style of the work. The following is instructive:—

THE LADIES OF LONDON AND MADRID CONTRASTED.

Seated at my friend's table, with cigars and claret beside us, I ventured to propound a delicate question, knowing him to be at once a man of the world, a man of a certain age, and a sensible and honourable gentleman. "Do you believe that the conduct of married women in Spain is worse than it is in other countries, as I have generally heard it asserted in England?" "You have been listening to ——. I saw him talking to you in the pit, and can easily believe what a *chronique scandaleuse* he was getting up for your entertainment, doing the honours of his own country to a stranger." "I found him very *un*-entertaining; but, after all, you give no answer to my question." "Well, then, to answer you decidedly, I firmly believe that *it is not*. You know that the greater part of my life has been spent in London; consequently it is chiefly between that city and Madrid that I can form a comparison. Two evils exist in this country, or rather in this city, (for remember that Madrid is not Spain,) which combine to give a stranger a false impression upon this point. One is the unchecked propensity to calumny which so generally exists here; and the other, the indifference with which these calumnies are listened to. Besides this, no one who has resided for any length of time amongst the aristocracy of Madrid can deny that women of doubtful character are received and welcomed in general society. This is another great evil, though perhaps unavoidable.

"Here, as in all great capitals, there exists a certain number of women of the highest rank, whose position, beauty, and fashion render them more open to observation than their neighbours. If their conduct is entirely above reproach, their example is all important. If they are imprudent, careless of the opinion of the world, distinguished by the magnificence of their dress, jewels, equipages, &c.; but, above all, if they are constantly surrounded by dissipated young men of fashion, they are, to a certain extent deservedly, in the mouths of the public. Stories concerning them are built up on a very slight foundation. Their characters become, as it were, public property; and though possibly nothing serious can be proved against them, there gradually arises a general feeling that society receives them on *souffrance*, and merely because they continue to live with their husbands, the general touchstone of respectability.

"The *dashing* style has gone out in England; but the mothers and grandmothers of the present generation can tell us of feats performed by the beautiful Lady —— and the Duchess of ——, who were nevertheless the leaders of fashion some thirty or forty years ago, but which, in the days of Queen Victoria, would suffice to ruin the reputation of any high-born dame. Hypocrisy, the homage which vice pays to virtue, must now be practised in England to enable a woman of doubtful virtue to keep her place in society. She has, besides, the dread of divorce before her eyes. Here, the worst she has to dread is a legal separation. There, she may be coldly received in society; here, she finds herself on a level with the most virtuous of her sex."

This comparison is, on the whole, we dare say, correct. But we must demur to the remark, that "Hypocrisy, the homage which vice pays to virtue, must now be practised in England, to enable a woman of doubtful virtue to keep her place in society." Women of doubtful virtue, as a rule, cannot keep their place even in fashionable society now-a-days there. Not that we mean to characterize such society as always and altogether immaculate in itself; though as compared with Spanish society of a similar grade, it would certainly seem so. But there are moral and religious influences at work in England which they know nothing of in Spain. For where religion is made a mere matter of idle ceremony and mawkish sentimentality, what influence can it ever exert on the mind of society? Take as an illustration the following—remembering that they who are the chief actors therein are, in fashionable and social life, often just such as we in this country would consider the most profligate and dissipated:—

ALL SOULS' DAY—PRAYERS FOR THE DEAD.

Yesterday was All Souls' Day, rigorously observed throughout this country; when the whole population of Madrid repair to the cemeteries in the environs of the capital, to offer up their prayers for the repose of the dead. This immense crowd, on foot or in carriages, inundated the churches and *Campos Santos*—quiet, orderly, and for the most part, with an expression of seriousness on their faces rarely observable in Spaniards. Every street leading to the cemeteries was almost entirely blocked up by the pilgrims; families of men, women, and children, proceeding in the direction of the various *necropolis*; a whole city of the living visiting the city of the dead. In fact the town was nearly deserted, whilst thousands of carriages filled up the avenues outside the gates. The tombs were ornamented with flowers, garlands of *immortelles*, and wreaths of perishable roses. Innumerable wax candles burned before each monument, and strains of solemn music and of funereal hymns issued from the interior of the churches. I met Father ——, a learned and excellent Jesuit priest, coming out of San Ysidro, and joined him as he stood wrapped in meditation before the tombs.

"Here," said he, "is the invisible chain connecting this world with the other, the known with the unknown, the world of Time with the world of Eternity. No human being is forgotten this day. The Church remembers them all in her prayers. No soul so humble or hidden on whom the dew of her compassion does not descend. Look at that poor old woman, herself tottering on the brink of the grave, her little grandchildren supporting her feeble steps. I heard her pray just now, 'for the soul in greatest need.' This is the true communion of saints; this is pure and perfect charity."

"Yet these people," said I, "so pious, so devout, so filled with sad remembrances of their departed friends, will forget to-morrow the lesson they have had to-day."

"Many will, no doubt, though surely not all; and it is much to be regretted, that their faith is not more practical. Yet, still, they have *Faith*—undoubting, unwavering; and as long as they retain it, we need never despair of our people."

The remark is probably true, that they have *faith*. But what kind of faith? Not *the* faith; not any faith that is based on "the truth as it is in Jesus;" not one that recognizes the divine injunction—"Except *ye* repent, ye shall likewise perish;" nothing, either, that is grounded in that solemn assurance, "Without holiness no man shall see the Lord"—an assurance which refers to "the *deeds* done in the body," to that *work* which, we are further assured, cannot be done "in the grave." The following is the "Attache's" account of

THE SOULE AFFAIR.

A few minutes afterwards, I happened to form one of a group of *pollos*, amongst whom was the Duke of Alva. They were very merry, and making remarks, critical or laudatory, upon all the world as they passed,—upon the beauty, the toilettes, &c., especially of the girls and young married women. Amongst others who passed us, was the lady of the American minister, dressed, I think, in dark green velvet, and leaning on her son's arm. "Here," said the Duke in French, "comes Marie de Bourgogne." Some one whispered to him that the lady was French, and he turned away and changed the conversation. Alas! what mighty ills from little causes flow! As it turned out, the young man had heard the remark, and treasured it up as a matter of grave offence. Want of knowledge of the world—for he seems very young—and the idea of an intentional offence to his mother, may plead his excuse. Be that as it may, it seems that he left the assembly, boiling with rage, and determined to make it a matter of life and death between himself and the Duke.

We have more of the Spanish religion displayed to us, in his description of

THE DEVOTIONS IN HOLY WEEK.

Nothing can be more solemn and impressive than the ceremonies of the holy week in Madrid. The churches are crowded from morning till night, and nothing can exceed the devotion of the people. In these crowds the men and women are separated, from the circumstance that the men, from politeness, allow the latter to pass, so that generally more than half of the church, from the altar downwards, is filled with women, and the remainder, down to the doors, crowded with men. In every church, two sermons are preached daily; and besides masses from six in the morning till two, there is the Benediction of the Holy Sacrament, Novenas, and in certain churches, *Cuarenta Horas* and *reservas*, which last till after dark.

When the Queen meets the *Santisimo* (the Host), she leaves her carriage, into which the priests enter, with the Viaticum, and she herself follows on foot, frequently through the worst and dirtiest streets of the city, to the house of the dying person. "I saw her," said Count A——, "on one of these occasions, go up the staircase of a miserable house to the fourth story, where, in a wretched garret-chamber, she knelt devoutly, while a poor woman received the last Sacraments; and after saying some kind words to her and the children, who were crying around the bed, she left a well-filled purse in the hands of a Sister of Charity, who was attending on the dying woman. It was curious and touching to see this wretched little room, with no furniture but the poor bed with its straw mattress, and a few wooden chairs, suddenly illuminated with heavenly and earthly grandeur, and as edifying, to see the sovereign of a great country thus acknowledging her nothingness in the presence of the King of kings."

The washing of the feet of the pilgrims is to take place on Holy Thursday, according to custom, in a great hall in the palace, called the Hall of Pillars. As there seems to be rather an absence of definitive arrangement in these affairs, the ladies of the diplomatic corps have not yet been able to discover whether they are to go *en grande tenue* or not—in full court dress, or demi-toilette. They say that the mistress of the robes has returned an ambiguous answer to their inquiries, and that the ladies of the ministers, on being consulted, profess to finding themselves in precisely the same difficulty on this important point; even the *Introductor de Embajadores*, Senor Medina, the court guide, the incarnation of etiquette, gives forth a response, which, like that of the oracles of old, may be differently interpreted, according to the result; therefore, great discussions are taking place in the various Legations. Is it to be a court-dress with a train?—a ball-dress without a train?—or a black dress and mantilla? which latter is the costume worn by all who have no official position, and consequently no *tribuna*.

* * * * *

The pilgrims are chosen from amongst the poorest and most respectable inhabitants of the neighbouring villages. The ceremony is very striking. It has a touching and impressive effect to see the queen, in her robes of state, kneeling at their feet, and washing them, in imitation of the humility of our Saviour; and I saw tears falling from the eyes of many a poor old woman, who probably saw her sovereign for the first time, and who would always remember, that she had not disdained to kneel before her, and to perform the most humble office for the poorest of her subjects.

Let it be remembered what was Isabella's scandalously immoral life, and what were probably the profligate characters of those who were associated with her, and we may form some idea of the hypocritical farce that was here enacted. Yet such is the religion of Rome in its influences on, and its operations in, *the life*, whether in Spain, in Portugal, in Italy, or wherever else it predominates in the nation or people. There is a great deal more of such practical illustrations of it in this volume; and it all shows the demoralizing, debasing effects that are produced. The morals of the people of Spain are at a low ebb, we believe, in almost every class of society, from the Court downward; and yet the Roman Church has unbounded sway over the whole population. It is in such considerations as these that the Attache reads to all and sundry such useful lessons.

Elementary Treatise on Logic. By W. D. Wilson, D. D. New York: Appleton & Co.

Dr. Wilson is known to us as Trinity Professor of Christian Ethics, and of Logic, in Hobart Free College, Geneva. The present work is an analysis of formulæ, and an exhibit of method very fully illustrated by examples. In this latter portion too much is assumed as pertaining to method. We cannot otherwise regard the author than as virtually claiming that though logic in its verbal symbols involves the true nature, qualities and relations of things, its methods, rightly exercised, constitute the source, consciously or unconsciously, of all our knowledge. Truth, indeed, is ever logical in its forms; and a universal knowledge and right comprehension of objects of thought, would imply the possibility of presenting these in formulæ advancing us towards absolute certainty. But so long as this is not the case, so long as the faculties of man do not save him from error in apprehension and deduction, so long must we refrain from accepting as absolute truth the deductions made according to logical method, merely because of an apparent verbal compliance. Men are more apt to generalize than to individualize; to confuse things in their nature and relations, than to discern their positive and differential qualities; and in their endless search for the assured and the authoritative, to take the absolute and necessitated forms in the process of thought as a means of evolving the higher truths out of mere verbal terms. Dr. Wilson is at daggers' points with Archbishop Whately as to whether the fault of judging of parts as wholes, and not as parts merely, or in their relation to the whole, is a *fallacy in form*, or a *fault of method*,—Wilson maintaining the latter, and resting his vindication in the affirmation that a fault of method originates in a want of comprehensiveness of views. Thus neither points to the true source of comprehension; for logic can be perceptive and discriminative only with materials already provided. The form and thing, the method and the symbol, have been confused by the very professors of the art.

It is for want of preserving the distinction established by the nature of things, that man's vague general conceptions may be so readily taken advantage of by verbal dialectic subtilty, in words that may assume, without involving, the truth. As the finding out a measure of value, logic in its method, at this last stage, is but a triumph of skill, with no better claim to acceptance than personal deficiency in like skill to meet the position on the provided grounds. The Roman Church banters the ignorant, and ingeniously imposes on the educated, by putting forward logic as the very science of teaching truth. This, verily, is imputing to it a marvellous efficiency. Indeed, the Romanists have so involved all terms capable of expressing a vital truth in their formulæ, that it would be vain by any effort of logical strength (and the present most learned Fathers and Doctors of the Church assent to this view) to countervail the conclusions thus verbally established. Our defence is in the truth, with which verbal dialectic skill will ever be insufficient to cope; the comprehensiveness of view the truth affords renders us in reality the most logical, in vital as in minor points of difference. The methods to which, on any other basis, they would limit us, must invoke accidents quite unessential, except so far as designed to lead to a predetermined conclusion; whereas, in exposing more fully the nature of truth, in the very act of rebutting their fallacies, we afford them the means of that larger comprehension, any deficiency in which Whately would attribute to some defect in logical formulæ, and Wilson to some defect in the method, he regarding logic as the rectifying guide.

The authority of truth can never consist in the science of form and of symbols; although truth, on account of the perversity of human judgment, is apt to be entangled with it. Logic assists and refreshes the perceptive faculties, and aids in discrimination. Its forms simply answer to the instruments of the dissector, and are by no means to be confounded with the subject. We allow to logic all its inherent worth. The true Catholic method is to use logic as a symbol of the truth; it may be the expression of thought if confined to thought, but can take no account of the higher order of feelings, in which the moral judgment lies, with those of humanity and of conscience, and above all those of God; the expression in themselves of the fountain and source of all truth, rightly arranged and rightly exercised. We would have logic confined to its legitimate use, recognizing it as a system of discrimination and classification.

Logicians will readily allow that the Catholic mind is of all others the most logical; not by virtue of any skill in compliance with the forms, though these are necessarily involved, but by virtue of making logic conform with the required truth, whereas the uncatholic mind, incapable of reasoning according to the nature of things, will set aside truth if not rightly *expressed*. Take the highest subject of all—God; how easily may logic pervert it by its symbolism in conformity with mental definitions. In cultivating the sense of words, in exhibiting a scientific manner of using words, in contributing towards a concise conception of the significance of words, the practice of the formulæ of logic, in its verbal stage, may be of essential service; but it is to be remembered that words in this relation are only valuable as they are assured signs, and that any wavering or misapprehension of their significance at once takes from the efficiency of the form. Rome always confounding truth with logic, has gained no slight advantages in her strict abidance to logical forms, as authorized by the schools, when all else on which she could build has failed her. Conscience, susceptible of no logical recognition, has been affirmed by one of her prelates to be a thing acquired. The less has been made to include the greater, not in reality, but in the apparent significance of words, and so the multitude deluded. Truth is with the feelings, that enter so largely into the apprehensions; and logical formulæ, when coming to be applied to words, can better express material conditions than spiritual relations. It can at most but express the spiritual order, which exists *a priori*.

There are those who look for acceptance of the truth by virtue of the logical form. Logic, so far as we can be cognizant of it, is only intellectual discrimination. What has it to do with the love of God, in the direct and complete communion of the Divine Being with His creatures, a communion existing by virtue of love, that like the rays of light from the central sun can be intercepted only to be broken in the prism of the philosopher, or perverted by any opaque barrier opposed to its direct transmission. And yet there are men who would project into this divine and spiritual stream, an intellectual test, a formal method of measurement, according to their own vague imaginings and stubborn prejudices, who will accept nothing until they have attached to it a logical term.

The Day-Star of American Freedom; or, The Birth and Early Growth of Toleration in the Province of Maryland; with a Sketch of the Colonization upon the Chesapeake and its Tributaries, preceding the Removal of the Government from St. Mary's to Annapolis; and a Glimpse of the Numbers and General State of Society, of the Religion and Legislation, of the Life and Manners of the Men who Worshipped in the Wilderness at the First Rude Altar of Liberty. By George Lynn-Lachlan Davis. New York: C. Scribner.

The above title-page, in itself, will give a very sufficient idea of the scope and nature of the present work; and, beyond all question, we have here presented to us a mass of information laboriously collected, and judiciously put together; while, at the same time, the whole is invested with not a little of attractiveness in the way of episode and narrative. The papers cited are most of them taken from the archives at Annapolis, and at London. The Index by which the author has been aided in sketching the Revolution of 1689, was presented to the Historical Society of Maryland, by Mr. Peabody; and is, to use our author's words, "the key to a rich storehouse of documents and facts, preserved at the great city from which so many of our forefathers came." The book opens with a comprehensive, philosophic consideration of Toleration in its logical relations, and the subject is then connected very consistently with the earlier history of Maryland, as it has come down to us through the *media* of documentary papers, of written and oral tradition. As Church journalists, our attention is arrested by the very just prominence given to the religious records of these earlier periods; and on this point the author of the present work exhibits a remarkably sound and discriminating judgment, together with no little of the affectionate reverence of a Churchman, in speaking of the infancy of the English Church in Maryland. He shows the friendly relations which subsisted between the colonists of the Roman and Anglican communions, and gives an instance where the same place of worship was actually made use of, by mutual consent, for the performance of the two rituals. Such liberality as this would, perhaps, shock some of our ultra-Protestants, whose liberalism sets its face invariably Geneva-wards, and never in the direction of Rome. It is interesting, too, to notice, in the same connection, that upon the provincial records the term *Catholic* is not unfrequently applied to the Church of England. The burial-place of Roman and Anglo-Catholics, our author further shows, was in the same ground; and cites, in support of his assertion, the will of John Lloyd of St. Mary's—a Roman Catholic, who expressed a wish to be interred "in ye ordinary buryinge place, in St. Mary's Chapelyard." Lib. S., 1658–1662; Judgments, pp. 74–75.

The sketches of Colonial life and manners at the South are not among the least agreeable features of the work. Here is a picture of

DOMESTIC LIFE IN MARYLAND.

Our ancestors generally sat upon stools and forms; dined without forks, but made a free use of the napkin, and paid especial attention to the furniture of their bed-chambers. The walls also of their principal rooms were wainscotted. And they kept a great deal of rich and massive silver plate, upon which were carved the arms of their own ancestry. Tea and coffee they rarely, if ever, tasted. Sugar they sometimes had; but freely did they drink both cider and sack. And there is frequent mention of the silver sack-cup. Strong punch and sack, it would seem, were their favourite drinks. They had also every variety of fruit, both for the winter as well as for the summer. They delighted in pears and apricots, in figs and pomegranates, in peaches and apples, and the most luscious melons. The wild strawberry and the grape-vine grew also in the richest profusion. Many of the hills were covered with vines; and we have the proof that vineyards also were cultivated. The air and the forest abounded in game; the rivers and bays in fish. Our ancestors feasted upon the best oysters of America; and dined, we may suppose, upon the canvass-back, the most delicious duck in the world.

Providence was "not content with food to nourish man." All nature then was "music to the ear," or "beauty to the eye." The feathered songsters of the forest were constantly heard. And so fascinated were our forefathers with a bird they had never seen before their arrival, that they gave it the name of *Baltimore*—its colours (black and yellow) corresponding with those upon the escutcheon of the Calverts. The eagle also, which still lingers, was then more frequently seen, in all his proudest majesty.

The following plea is made for the morals of the

ANCESTRY OF MARYLAND.

Between the morals of the past, and those of the present, it would be impossible to draw a full or fair contrast. But injustice, in this particular, has certainly been done to the memory of our ancestors; and the letter of Parson Yeo to the Archbishop, in 1676, is little better than a libel. Without wishing to throw a veil over the sins of the past, or excuse in the least its rudeness or its violence, I have no hesitation in expressing the opinion, for whatever it may be worth, that in the sincerity of their friendships, in the depth of their religious convictions, in the strength of their domestic affections, and in a general reverence for things sacred, our forefathers far outshone the men of this generation, with all its pomp and pride of civilization.

The latter portion of the work is given up to biographical accounts of most of the prominent men of Colonial history. Altogether, we can commend the "Day-Star of American Freedom," (wishing, however, that its title were a little less *bizarre*,) to the careful perusal of all who seek for entertainment and instruction in the records of our earlier history—regretting, at the same time, that our limits will not permit us to draw more largely from the pages before us. The book is printed on good paper, and in clear, readable type.

Our Cousin Veronica; or, Scenes and Adventures over the Blue Ridge. By Miss Mary Elizabeth Wormely. New York: Bunce & Brother.

This is, in every way, an attractive book, and, to those who have read "Amabel," the author's former work, will show that in this, her later effort, she has realized most happily the promises that were given in her earlier effort. The scene alternates between England and Virginia; and instead of landscape compositions of conventional stiffness, we have all the truth of nature idealized with an artist's intuition. As for the characters of this delightful work, they are not "portraits of gentlemen and ladies," in the picture-gallery acceptation of the phrase, but thoroughly individualized men and women, who talk and think, fall in love, quarrel, and try persistently to amuse themselves and one another as other men and women in the world do; and succeed according to the measure of position, wit, or fortune they are blessed withal. The moral and religious tone of Veronica has in it much that is commendable, and it is free from that questionable tendency, too conspicuous, unfortunately, in much of our light literature now-a-days, to substitute self-will, frowardness, and unsanctioned passion, for that purer code of duty towards God and man which alone can preserve the heart pure and the actions free from the world's censure, and deadly sin against God's law. A few such productions as the present would do much towards overcoming that morbid taste that is only too popular for tales in which a doubtful morality is preached, under the guise of some convenient modern *ism*, or rendered palatable by an icing of fashionable prettiness and sentimentality.

Systematic Beneficence. Three Prize Essays. The Great Reform, by Abel Stevens; The Great Question, by Lorenzo White; Property Consecrated, by Benjamin St. James Fry. New York: Carlton & Phillips.

These tracts were called forth by a prize offered by the Methodist Episcopal Tract Society, of three hundred dollars for the best Tract on Systematic Beneficence. Subsequently the sum was raised to six hundred dollars, to be given, at the discretion of the adjudicators, in one sum, or, should three Essays be selected, in sums of three hundred, two hundred, and one hundred dollars respectively. Thirty-five manuscripts were, it appears, received by the committee appointed for the purpose, and by them carefully examined. With entire unanimity it was agreed to award the prize of three hundred dollars to the writer of the Tract entitled, "The Great Reform," an Essay on the duty and the best method of Systematic Beneficence in the Church; the prize of two hundred dollars to the author of a Tract entitled, "The Great Question, or How shall I meet the claims of God upon my Property;" and the prize of one hundred dollars to the author of the Tract entitled, "Property Consecrated, or Honouring God with our Substance."

We have received the February number of *The Schoolfellow, a Magazine for Boys and Girls.* A large amount of readable matter, together with a number of illustrative wood cuts, will ensure a favourable reception to this late addition to the Magazine literature of the day. Published by Dix & Edwards.

We have received the *True Catholic* for February. It, as usual, contains a series of able articles on important Church questions, and the more general topics of the day. The contents are as follows:—"Editorial Papers," which consist of an admirable article on "The Church in Connection with Social Equality;" and "Reflections on English Matters." In addition, are a number of good Selections, together with the customary Notices of Books.

The *Annual Expense Book*, published by Francis & Loutrel of this city, is the completest and compactest thing of the kind we have seen, enabling the housekeeper to present, at one glance, a daily, monthly, and yearly statement of expenses, upon a plan as easy and simple, as it is reliable and effectual.

Number XV. of *Harper's Story Books* is devoted to the Story of American History, from the earliest settlement of the country to the establishment of the federal constitution. It is ornamented with a variety of appropriate pictorial illustrations.

We have received the *Crayon* for February. The present number offers the following attractive table of contents:—"The Nature and Use of Beauty;" "The Artist Soldier;" "Wanderings in the Southwest;" "Extracts from the Diary of an Artist;" "Some Remarks upon the Life of B. R. Haydon, Historical Painter;" "The Life and Works of Goethe;" "The Masterworkers in Mosaic;" "Our Building Stones;" "Correspondence;" "Sketchings," a capital selection of short articles; and "Studies among the Leaves."

The Literature of the Day.

To characterize the literature of the day would necessitate the employment of every term that can express moral qualities or sentimental varieties. On looking out on the labours of popular writers, we gaze from a spiritual point of view upon a boundless waste. Mental action, like a thousand dispersed streamlets, appears and disappears. In sectional form, every object that can engage the attention of man, every department of science and phase of life is sought to be realized. Yet with all this there is apparent not only a want of entirety, but an absolute aimlessness, in general scope, beyond the satisfaction of personal and conventional requirements; there is no living principle embodying the mighty product of human investigation, and sending it forth in that volume of reformatory power, to which all the variant qualities of men should be made, like so many rivulets, to subserve, or to illustrate—noiseless because undivided within its own deepened channel.

Not that there exist no serious efforts to bring men to a common acknowledgment of certain standards in all departments of thought; not that such efforts have failed in being sustained by a laborious array of facts, and all the arguments the human mind could frame; but that modern literature is only the reflection of the diversity of human qualities, exercised in various spheres, and exemplified for various aims, wasting power by its own diffusion, and instead of bringing men nearer to a common centre, more confounding and misleading them, until the mass have come to regard Christian truth as no absolute or definable element; as something to be recognized only in individual impressions, and kept closeted in private hearts; or if it finds more open expression, exhibiting itself in pseudo-religious and quasi-moral combinations; all this for want of the practical recognition of the formative power of the Spirit that can "lead into all truth," and without the sanctifying influence of which "nothing is whole, nothing perfect." Truth and error, strangely intermingled to meet the caprices of man, confront one in all directions; and always will so long as literature fails of being the exponent of the multiform relations which man personally holds to every subject of thought, and of the nature of all objects, so far as these are to be made subservient to his individual advancement, and growth in physical, mental, and spiritual capacities. And who shall bring order out of such dire confusion after ages of erratic action, and vague imaginings, in which some of the grandest truths of science have been merely stumbled on, and not evolved in their scientific order, or presented in their true relations, men taking up with Newton's gravitation, and Bacon's system of induction, without inquiring into the secret of the first, or applying more than the method of the other?

We are not making this a question of current and superficial gratification, for which the dealing with mere phenomenal appearances might suffice, but inquiring as to the source whence is to come that higher and pervading influence which shall exercise a formative power on the literature of the day. It is a question as to who shall be the authoritative expositor of truth in all the departments of human thought, giving to these their true development by disclosing their intimate union with the highest interest of society, by establishing a true order, and giving precedence to that which in its nature is highest and noblest. We proceed on the assumption that all men must recognize truth when fully and fairly presented; that this acceptance is not a matter of choice, but of necessity; and to any counter plea to the effect that truth has been repeatedly declared, and yet neglected, the answer is that it has not been declared in a manner to reach human consciousness; that however well satisfying its enunciator, it has partaken of a character too purely personal, and not coming home to the evident interests as well as apprehensions of those whom it concerned. Besides, individual effort in literature, as in other spheres, counts for nothing; only so far as it leads men to a common source of truth, and to act under the influence of that truth, can it be rendered of avail, and how hardly shall this be done without an authoritative standard commending itself to men's consciences and judgment.

To the Catholic Church is committed this prerogative bestowed on her by Him whose "right it is to rule" in all things, and whose Spirit alone discloses the true relations held by every faculty of man, and every outward object, and every announcement of revelation; having the promise of the life that now is, and of that which is to come.

The Church has not, indeed, yet been found to claim the glorious appanage; her doctrines have been luminously expounded, her rites and ordinances faithfully adhered to, but she has never authoritatively entered into the departments of literature, to give God everywhere the glory, in showing that only to the extent the Spirit's influences are felt, do men see clearly what most concerns them, a point which in other and previous articles we have most fully illustrated.

It will be rejoined that the Roman Church has fully met this requisition, in the monastic institutions, and in parochial establishments, affording an embodiment of literature in all its departments. But without underrating the painful lore of those whose talents and whose energies she has engrafted on her system, her incapability of presenting the world with a body of literature, illustrating the relation of man to God in all spheres of life and being, is involved in those conditions of her own existence by which her outward unity is alone preserved, and which depend on repressing the individual capabilities of men so far as not rendered subservient to her system—denying them that conscientious judgment void of which man exists only as a unit, without character or value, except as in the aggregate of mere numbers.

We demand the true order of development of the human mind, not an exclusive order; not an hierarchy ruling by force of self-adopted principles, but a union of Christian men animated by the Spirit of the Church, full of faith and the Holy Ghost, thus rendered capable of indicating the position and due direction of human knowledge, and entering on their task with earnest zeal; men in possession of such divine enlightenment as should enable them to give even to science an absolute and irreversible exposition, which the investigations of other men, in whatever direction, and undertaken with whatever purpose, should only ratify. Such a movement does not depend on any individual volition; its institution is a necessity, and foreordained, and however unobserved the germ, it may assuredly be conceived to exist in the course which we are endeavouring to pursue.

Advertisements.

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The Churchman.

THIS OLD ESTABLISHED CHURCH NEWSPAPER, WITH A VIEW to its greater practical usefulness in the cause of Religion and Virtue, is now placed in a position of entire freedom of all party and personal influences, so as to make it at once an independent and popular paper for the Church, and in furtherance of the moral and social improvement of the people. Its motto is, "The Church of the Living God, the Pillar and Ground of the Truth;" and it seeks, in a fearless and uncompromising spirit, to give the fullest and truest effect to the principles involved in this Shibboleth. Its great object is the assertion of that truth. It knows nothing of High Church or Low Church; but only The Church, in its Scriptural principles and Apostolic order. In pursuance of this righteous purpose, being no respecter of parties or persons, but going boldly for the truth, and striving earnestly against corruption and abuse, whether within or without the pale of the Church, this journal has recently excited much animosity in certain quarters where self-interested motives have prevailed. The honest and hearty feeling of right-minded Churchmen is therefore appealed to in support of a paper which is devoted to the cause of Christian truth in all its fulness and integrity. The unreality that unhappily abounds in the Church is a source of incalculable injury to her own interests, and to those of religion generally; and to remove this evil is one of its most anxious aims. Religion is the only thing that can rescue the country from the downward tendency of its political institutions; and this must be sought for in the Church. The value of the Churchman to this cause, in its present operations, is being testified to by some of the most influential of both clergy and laity, in all parts of the Union; and its claims to extended support are therefore put forth anew with the most trustful confidence. It has lately been pronounced of the Churchman, by one of its contemporaries, who consistently and decidedly dissents from its Church views, that "in its literary and typographical mechanism it takes a position which leaves it with no superior in the whole range of the American Press, whether secular or religious;" and to sustain this high character, no expense or exertion will be spared.

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Patent Felt.—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.

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mh1-1y and 18 Murray street, New York.

PURE MALMSEY AND OTHER WINES, FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—Imported and for sale by THOMAS McMULLIN,
dec6-6m* No. 44 Beaver street, New York.

TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.

GEORGE SCRIVEN, Importer,
oct25-1y No. 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., MANUFACTURED by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

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PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. G. E. M. is the sole agent for the sale of the native Grape Wine, manufactured in East Greenwich, R. I., for Sacramental purposes. This Wine is in general use throughout the New England states, and is highly recommended for its purity and cheapness. It is put up in cases of one dozen bottles each, at $4½ per dozen, or $2 per gallon.

je21-1y GEORGE E. MENDUM, No. 18 Wall street.

SCHOOLS.

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

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CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

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BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

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ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

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MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see

mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

DENTISTRY.

DR. RODMAN A. BRUSH, NO. 135 GRAND STREET, NEAR BROADWAY.—He hopes to merit a continuance of that confidence in his skill which has been evinced to him for a number of years, and will, as heretofore, use every endeavour to attain the *ne plus ultra* of his art. The following are some points in his practice, varying from the customary routine:—

First—The preservation of Teeth that have become diseased and painful.

Second—The lessening of pain in extracting Teeth by local application.

Third—The insertion of full or partial sets, or single Teeth, on the atmospheric plan.

Fourth—Arrangements for facilitating, so that in cases of emergency a set of Teeth can be fitted in one day, or without the patient leaving the office.

Fifth—The operating department is attended by himself in person. The laboratory is also under his immediate supervision, and the best workmen employed.

"Let no unpractised hand e'er guide the steel,
Where polished point must carry woe or weal."

Office hours from 9 A. M. to 6 P. M.

COMPOUND ORRIS DENTIFRICE, for cleansing the teeth, and imparting a pleasant odour to the breath.

COMPOUND TONIC GUM WASH, for restoring diseased, bleeding, or painful gums to a healthy condition. jan3-1y

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HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

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DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

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STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.

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MUSIC AND MUSICAL INSTRUMENTS.

NOVELLO'S CHEAP MUSIC, (IMPORTED FROM ENGLAND,) 389 BROADWAY, N. Y.

MUSICAL PRESENTS.

NOVELLO'S OCTAVO EDITIONS OF ORATORIOS IN VOCAL SCORE, with a separate accompaniment for the Organ or Piano-Forte. By Vincent Novello. These works will be found appropriate presents, combining elegance with moderate outlay for a standard work.

WORKS ALREADY COMPLETED:

HAYDN'S		
Creation,	(Bound)	$1.25
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MOZART, HAYDN AND BEETHOVEN.		

The Three Favourite Masses, with the Latin words, and an English adaptation by E. G. Loraine, Esq., namely:

Mozart's Twelfth Mass, (Paper) 88 Haydn's Third or Imperial, " 63 Beethoven's Mass in C, " 63	(Bound)	2.13
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Lay of the Bell,	"	0.63

All the Choruses from the octavo editions may be had separately, from 3 cents to 13 cents each.

Also each piece from the above Oratorios to be had separately in full music size. ja10-tf

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FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.

Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

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AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.
Open Diapason, 8 ft.
Stop Diapason, 8 ft.
Principal, 4 ft.
Fifteenth, 2 ft.
Pedals, 2 octaves.
Mixture, 3 ranks.
Traverse Flute, 4 ft.
Salicional, 8 ft.
Flauto Dulcis, 4 ft.
Clarionet, 8 ft.
Violoncello, 8 ft.
Sub Bass, 16 ft., with coupling and Crescendo Pedals.

This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of

HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.
December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-FORTES, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

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Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

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WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.

m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

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CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:

No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to

mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

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LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.

a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.

Also, a large assortment of Plain and Fancy

SILK, SATIN, AND VELVET VESTINGS

We have constantly on hand a large stock of

READY-MADE CLOTHING,

consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of

BOYS' JACKETS AND PANTALOONS

Made up in the latest and best styles, and of the best material.

GENTLEMEN'S FURNISHING ARTICLES,

in great variety, constantly on hand.

Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gents' Furnishing Goods. ☜

sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

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BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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George Wilkes, M. D., and C. R. Bogert, M. D., at No. 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock P. M. jan1-tf

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THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.

feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS. — Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.

Capital and accumulation of premiums to meet losses, over **$750,000,**

After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to **$141,000.**

The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. **$100,000** is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.

This is the Oldest American Mutual Life Insurance Company, and one of the most successful.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.

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Examining Physician—E. H. Parker, M. D., No. 279 Fourth Avenue.
John Hopper, Attorney and Agent for New York.
nov1-eow-6m

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY.—The Trade furnished with any style desired
ja17-6m

The Church Abroad.

England.—At the last Advent Ordination by the Bishop of Mancester, sixteen gentlemen were admitted to the Diaconate, and eleven to the Priesthood.

We understand that at St. Augustine's College, Canterbury, new departments have been established—one for the preparation of Illuminated Texts for the ornamentation of Missionary Churches, the other for teaching the art of Lithography—a knowledge of which we can well understand to be useful to missionary clergymen.

The Rev. Edward Atkinson has been elected Master of Clare Hall, Cambridge.

The *Christian Remembrancer* makes some observations on "borrowed sermons." It states that a charge, delivered in 1854, by Lord Plunket, Bishop of Tuam, consisting of fifteen printed pages, is, with the exception of about thirty lines, taken verbatim, and without the slightest acknowledgment, from two charges delivered by the Bishop of Chester, the present Archbishop of Canterbury, one in 1838, the other in 1841.

We find that at the quarterly meeting of the Salisbury Diocesan Church Building Society, held on New Year's Day, a handsome and appropriate testimonial was presented to the Rev. Prebendary Lowther, Secretary to the Society. The gift consisted of a chaste inkstand, with a suitable inscription, and was subscribed for by the laity and clergy of the diocese. The Lord Bishop presided, and, in making the presentation at the conclusion of the quarterly business, said it was offered as a most honestly earned, though they felt a very imperfect, acknowledgment of the valuable services which, as Honorary Secretary to the Society for nearly twenty years, Mr. Lowther had rendered to the common cause.

It appears that a new English church, at Cannes, has just been consecrated by the Right Rev. Dr. Spencer, late the Bishop of Madras. Hitherto the Service has been conducted in the spacious saloon of an English gentleman, who occupies the noble mansion which once belonged to the late Sir Herbert Taylor.

Under the name of a "Home for Ladies," we notice that a house has recently been opened in the district of St. Barnabas', Pimlico, for the reception of a limited number of ladies (widows and orphans) who, from pecuniary circumstances, are unable to procure for themselves the advantages and comforts of a home, and the society of other ladies. This is but adding another to the long list of noble charities that have sprung up around St. Barnabas', and is dictated by the same Catholic spirit that has already built up schools, and hospital, and dispensary, home for fallen women, soup-house, and kindred institutions for the physical and moral alleviation of the distressed poor and needy in this parish, and in connection with this church. No amount of ultra-Protestant persecution can blot out the record of good deeds such as these.

The *Literary Churchman* mentions with well-founded anxiety, that notices were on the books of Parliament of twelve distinct motions or measures relating to the Church, either directly or indirectly. "To re-translate and reconstruct our Bible," it is observed, "to 'amend' and curtail our liturgy and prayers—ignore, by law, our Episcopal orders—put down our Sunday—abolish Church-rates—put the cathedrals into commission—remodel our parochial system—hand over the education of the poor to a State Minister of Instruction—change the law of marriage—abrogate Ecclesiastical Courts—'manage' Queen Anne's Bounty—take into the hands of Parliament all the Irish Church Temporalities—and put the last stroke to anti-Christian legislation, by admitting Jews to Parliament;—this, surely, is an ecclesiastical 'purge' which would satisfy the veriest Puritan. But Churchmen," it is added, "must not deceive themselves into thinking that even this is the end of the coming troubles."

Canada.—Diocese of Montreal.—We have received a printed account, in pamphlet form, of the Proceedings of the Conference of the Bishops, Clergy, and Laity of the Diocese of Montreal, held on the 16th January, 1856, in Montreal. This meeting of the clergy and lay delegates from the several congregations, was called by circular of the Lord Bishop, to take into consideration the necessity or propriety of establishing a Diocesan Synod for the diocese of Montreal, and was solemnly opened by Divine Service and the administration of the Blessed Sacrament in the Cathedral. The clergy and lay delegates afterwards assembled at the National School-house, under the presidency of the Bishop. The questions under consideration were discussed ably, and at great length; and the result of the Conference appears to have been, on the whole, satisfactory. Before adjournment, the following resolution was passed:—

That the Bishop having informed the meeting after the first division, that being satisfied with such a decided manifestation of opinion respecting the desirableness of establishing a Diocesan Synod, and being anxious that the details of its constitution should undergo the fullest consideration, while it was very inconvenient for the clergy and lay delegates to remain in Montreal for a sufficient time on the present occasion for the purpose of entering with due deliberation upon the subject, his lordship did not wish to advise any further proceedings immediately,—this meeting therefore wish now to place this expression of his lordship's opinion on record, as the reason why they postpone any further discussion.

His lordship having left the chair, and the Hon. Mr. Moffatt been called to it, the thanks of the meeting were tendered to the Lord Bishop for the candid and considerate manner in which he had consented to postpone the further consideration of the subject, and for the courteous, impartial, and able manner in which he had presided. In reply, the Bishop congratulated those present on the temperate and Christian tone which had pervaded their discussions, even on the part of those who differed most widely and earnestly in opinion. The meeting was then dissolved, the Bishop pronouncing the Apostolic Benediction.

Diocese of Toronto.—A sermon was preached, recently, by the Rev. T. H. M. Bartlett, at St. Paul's Church, Kingston, on the death of the lamented Rev. William Greig, from the following text: "And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood."—Heb. vii. 23, 24.

Diocese of Quebec.—The annual meeting of the Church Society of the diocese of Quebec was held on the 9th January. The Lord Bishop presided. There was a numerous attendance, and the proceedings are described as interesting. A collection was taken, amounting to £18 8*s.* 6*d.*

Diocese of Fredericton.—The Lord Bishop of Fredericton has recently delivered a lecture on Church Music, at St. John's, New Brunswick. A large audience listened with the utmost attention and pleasure to the right reverend lecturer's words. "For ourselves," says the *St. Johns Observer*, "we would not on any account have missed listening to such an able and excellent sketch of the origin and progress of Sacred Music; and much as was the pleasure we had anticipated, we were not disappointed. To say that the lecture was full of information, and showed much historical research, would be only stating what everybody who knows how peculiarly at home his lordship is on the subject of Music, will admit should have been expected. But then it was eloquent, racy, and humorous, and written in his beautiful and charming style—beautiful, because of its simplicity. At the close of this admirable lecture, the Lord Bishop threw out several capital subjects relative to the cultivation of true Church Music; and we wish that one for the formation of a society for this purpose may immediately be acted upon. We are sure that others besides the members of the Church of England Young Men's Society, who invited the Lord Bishop, appreciate his kindness in coming to this city to deliver a lecture."

The World Abroad.

Great Britain.—Among the recent visitors to the Queen at Windsor, was the Count of Flanders, son of the King of Belgium.

The elevation of Baron Parke to the peerage has been gazetted. His title is Baron Wensleydale of Wensleydale, Yorkshire.

Sir George Hayter has just finished a large historical painting descriptive of "The Martyrdom of Bishops Ridley and Latimer." Those who have been admitted to the private exhibition, speak very highly of it.

It is mentioned as a subject of public interest, that new spurs have been attached to the heels of the statue of Charles I. at Charing-cross, and a bridle to the horse.

The Council of the Royal Society have appointed the Bishop of Oxford as Fairchild Lecturer for the present year.

It is said that the Kaffir journals of Sir George Cathcart, who fell before Sebastopol, are in the press.

We learn that Dr. Scoresby is going out to Australia with an express view to make experiments relative to the variation of the compass in iron ships in the southern hemisphere.

The public journals announce that on the 17th ult., Sir Robert Peel was married to Lady Emily Hay, at the Chapel Royal, Whitehall.

Among the deaths recently recorded are those of the Countess of Errol, one of the daughters of King William the Fourth and Mrs. Jordan; the Right Hon. H. Goulburn, formerly Chancellor of the Exchequer; and Mr. Sergeant Adams (father of the late Rev. W. Adams.)

It is said that Mr. Rogers has left several volumes of memoirs. These are in the hands of the poet's executor and publisher, Mr. Moxon, and are "ready for the press." Rogers's personal property is said to be under £25,000, but the picpictures and books are probably worth £40,000.

A treaty has been made with Japan, opening to British commerce the ports of Nagasaki and Kakokaki, the same as to the Americans.

A London paper says,—"The Prince of Wales 'took the chair' the other day on a public occasion. The Prince has been attending Faraday's lectures. Prince Albert, it so happened, was unable to attend—the chair was vacant—it must be filled. The boy-prince took the chair, and behaved with great modesty and good sense."

It is stated that there are forty vessels in Portsmouth being equipped for active service. So many ships and fresh arrivals nearly every day give ample employment to every department in the port.

A handsome sword, valued at 250 guineas, has been purchased for presentation to Lord Cardigan. The money was raised in Yorkshire in subscriptions not exceeding one guinea each.

The British Minister at Teheran (Mr. Murray), who has hardly had time to get settled in his diplomatic seat, has broken off his relations with the Persian Government, and quitted Teheran. In addition to violating a long-established rule, it appears that the Persians have grossly insulted Mr. Murray in a correspondence with him.

The projected road across St. James's Park is still creating uneasiness among the West-end Londoners; but nothing beyond preparing plans has been done, or will be until after Parliament meets. St. James's, Hyde-park, and the Green-park, are the Queen's property, in which the Board of Works can do nothing without authoritative instructions.

There is said to be no truth in the report that Mr. Layard has another work on Assyrian antiquities in the press.

Mr. Collier, the editor of *Shakspeare*, applied for a criminal information against Mr. J. Russell Smith, the publisher, for a pamphlet commenting severely upon the well-known and valuable "marginal notes." The Court complimented Mr. Collier, and declared he had cleared himself from the imputations cast upon him, but thought the rule should be discharged.

France.—The French Council of War continued its sitting at Paris. Two Commissions, one for the army and one for the navy, are appointed to prepare a report. Admiral Lyons and Gen. Canrobert are the members for the Army, and Admiral Dundas and Gen. Niel for the Navy. There had been a discussion relating to the withdrawal of the Allied force from the Crimea, retaining only Kamiesch, Eupatoria, and Balaklava, and making a campaign up the rivers of the Southern Provinces of Russia. The Admirals opposed the plan, inasmuch as it would take six months to remove the material of the past campaign from the Crimea.

There was a grand review at Paris on the 15th ult. of the troops from the Crimea, when the Duke of Cambridge, in the name of Queen Victoria, presented the British Crimean Medal to 14,000 French troops. The *Moniteur* publishes the report of the Minister of Finance. The report says the financial condition of the country is excellent, and that the only danger is the temptation to extravagance—but hopes the Emperor will postpone expenditure on all enterprises except those of urgency.

Austria.—The Emperor has signed a decree relating to Protestants. It is liberal except so far as it prohibits marriage of Roman priests converted to Protestantism. Government has been obliged already to restrain Italian bishops in their administration of the Concordat.

Russia.—St. Petersburg letters say that Marshal Paskiewitch has bequeathed his dying injunction to the Emperor to make peace. He would never have given this advice to Nicholas, whose battles he had fought, but to the young Emperor, who had no hand in raising the war, he urged the policy of peace.

The War.—By the *Arabia*, which left England on the 19th ult., we had accounts from the Crimea to the beginning of the month. Numerous ambuscades of Cossacks were distributed around the Allied Camp, but vigilance prevented many stragglers being captured. Several additional explosions had been made in the Sebastopol Docks, and they were nearly destroyed. France and England each reserve a gate by which they were inclosed, as a trophy. The *Invalide Russe* has published a dispatch from Prince Gortchakoff, saying that a party of French, wearing white cloaks to prevent their being seen in the snow, advanced by night and surprised Baidar, bayoneted the outposts, and retreated when the Russian reserves came up.

But the most important news concerning the war is the assurance of Russia's agreement to negotiate for peace on the terms proposed by the Allies. **The first announcement was made from Vienna by telegraph to the London *Times* in the following words:—"Russia accepts the Allied propositions unconditionally. This is authentic." This dispatch caused an immense sensation. The funds rose three per cent., and cotton one farthing. In the other markets a panic reigned. Next day the Government published a dispatch from Minister Seymour at Vienna as follows: "Russia agrees to accept the Allied proposals as the basis of negotiations." This qualified announcement curbed the excitement, and alarmists begin to fear that Russia merely seeks to gain time by deceptive negotiations. Meantime funds remain steady. Previous to the above announcement the Vienna papers represented the state of affairs as most serious, unexpected and alarming, and that all the *personnel* of the Austrian Embassy had received orders to quit St. Petersburg, and the Russian Embassy was ordered to leave Vienna.**

Wild Fowl for the Markets.—More than 100 men and 40 sloops, belonging to Havre de Grace, Md., are employed annually through the proper season in supplying the market with wild ducks.

Clergy of the Protestant Episcopal Church.

IN THE CITY OF NEW YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Potter, D. D., Right Rev. Horatio, Provisional Bishop, 33 West Twenty-fourth street.
Anthon, D.D., Rev. Henry, 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chapman, Rev. G. T., D. D., 5 University Place.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, 333 Sixth street.
Colton, Rev. Calvin, LL. D., 15 Amity st.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 West Thirty-seventh street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 1 St. Mark's Place.
Dix, Rev. Morgan, 137 Hudson street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 11 Bible House, and 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., Thirty-third street, near 5th av.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 262 West Twentieth street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 21 West Thirtieth street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Montgomery, Rev. Henry E., 147 East Eighteenth st.
Morgan, Rev. John, 72 East Fourteenth street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Ogilby, Rev. F., 139 Hudson street.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C. E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Spor, Rev. Alpheus, 17 Bible House.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Benjamin F., 158 West 50th-street.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Vinton, D. D., Rev. Francis, Mission Office of St. Paul's Chapel, 31 Vesey street—House, Grace Court, Brooklyn.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. S. H., 159 Hudson st.
Wiley, Rev. F. S., 36 West Twenty-first st.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.
Young, Rev. J. Freeman, 139 Hudson street.

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cornell, Rev. J. F. D., corner of Nostrand and Willoughby sts.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Embury, Rev. Edmund, 157 South Ninth street.
Gardiner, Rev. Charles H., 32 Johnson street.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 291 Jay street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street
Schroeder, Rev. John F. Jun., }
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Clark, Rev. John W., Hoboken.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

Married.

On the 19th of January, at Grace Church, Newark, N. J., by the Rev. W. H. N. Stewart, the brother of the bride, James Brown, Esq., of Newark, to Jane, fourth daughter of the late Samuel H. Stewart, LL. D. and D. C. L., formerly rector of the parishes of Clarendon and Trelawny, in the island of Jamaica.

Clerical Changes.

Rev. T. R. Harrison has removed from Ashwood, Tenn., to Jackson, Tennessee.

The Rev. Cameron F. McRae has accepted a call to the rectorship of St. John's Church, N. L., Philadelphia.

The Rev. Hiram W. Beers, Deacon, has assumed the charge of Grace Church, Lyons, Clinton county, Iowa.

The Rev. C. A. Foster, M. D., has resigned the charge of St. Paul's Church, Evansville, Indiana.

Notices.

St. Junia's Protestant Episcopal Church.—Seats Free—Rev. B. F. Taylor, Rector.—Divine Service will be held every Lord's Day in Botanic Hall, No. 68 East Broadway, near Market street, at 10½ A. M., and 7½ P. M. Sunday school at 9 P. M., and 2 P. M.

feb7-tf

Lectures.—P. E. Brotherhood of N. Y.—The Ninth Lecture for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, February 12th, at 8 o'clock, by Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island. Subject: *Life in Boston 200 years ago.* Admission, 25 cents.

Five Points House of Industry.—The new Building erected for this Institution in the Five Points will be dedicated with appropriate religious services on Thursday, the 14th inst., at 1 o'clock. The names of the speakers, embracing the most distinguished clergymen in the city, will be announced in the daily papers on Wednesday. The friends of this Institution, those interested in aiding fallen humanity to gain the solace of religion, and a sphere of usefulness in the world, are invited to attend.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of the Church of the Ascension, on Monday evening next, the 11th inst., at 7½ o'clock.

Thomas P. Cummings, Recording Secretary.

New York, February 6th, 1855.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East Thirteenth street, on Tuesday evening next, the 12th inst., at 7½ o'clock.

William R. Ronalds, Secretary.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, No. 55 East Thirteenth street, on Tuesday evening next, the 12th inst., at 7 o'clock.

William H. Bell, Secretary.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth stree to No. 151 same street. For particulars, see advertisement.

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Acknowledgments.

Memorial Church of Bishop Wainwright.

The Treasurer acknowledges the names of the following donors and subscribers:—

Donors—From St. John the Evangelists' Church, by M. F. Schureman, Treasurer, $1,200; Alexander Hume, 100; W. R. Willoughby, 100; M. F. Schureman, 100; Rev. F. Meyrick, England, 25; through Miss J. Lawrence, 23; Mrs. L. M. Hoffman, 20; Mrs. Appleton, 20; Mrs. Morse, 12.50; Mrs. Dolbeer, 10; Miss Henry, 12; F. Halbach, 10; Mrs. John Griswold, 5; Mrs. L. Bradish, 5; Ellery Anderson, 5; Mrs. A. Berg, 3; Mrs. T. S. Cummings, 3; Mrs. Fuller, 8; Miss E. S. Griffin, 5.

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These acknowledgments will be continued weekly. The Treasurer takes this opportunity to state that the second year's subscriptions are now due. Donations and subscriptions may be sent to Mr. T. N. Stanford, No. 637 Broadway, or to Mrs. Henry A. Coit, Treasurer,
No. 55 Clinton Place.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the receipt of the following donations:

Christmas gift from Mr. Skidmore, $2; 24 garments, through Mrs. Townsend, from St. John's Church, Clifton, S. I.; 3 pair of stockings, from Mrs. Hale; Christmas dinner, from Mr. Devoe; 42 yards remnants of calico, &c., from Beck & Co., through Mrs. Morris Franklin; 1 basket of vegetables, from Mr. I. Q. Jones; 1 jar of jelly and oranges, from Mrs. Stanford; 1 pair of stockings, of his own knitting, from Wm. O'Brian, a little boy, an inmate of the Home.

Donations in money may be left at Stanford & Swords', No. 637 Broadway. Donations of furniture, groceries, clothing, &c., will be thankfully received at the Home, No. 74 Hammond street.

February 7, 1856.

Free Church of the Epiphany.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:—From Mrs. S. H., a bundle of clothing; from A., $5.

He would also express his thanks to the Protestant Episcopal Brotherhood for the valuable assistance they have kindly rendered to several families under his care. This inclement weather bears most severely upon the poor. They *must* have relief or suffer most intensely. The friends of his mission will allow him to say that further aid is indispensable. That offering, which to the liberal giver seems but a mite, may prove the source of unnumbered blessings.

Lot Jones, No. 77 Second Avenue.

February 4, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

Free Church of the Good Shepherd.

Received to aid in building, from a member of Annunciation Church, by Rev. Dr. Seabury, $25; from S. R., $5, by T. N. Stanford, Esq., for distribution. The donors will please to accept the sincere thanks of

Ralph Hoyt, care of T. N. Stanford, Esq., 637 Broadway.

Protestant Episcopal Brotherhood.

The undersigned, in behalf of the Protestant Episcopal Brotherhood of New York, gratefully acknowledges the following donations to the Charity Fund of said Society, during the past year, viz.:

From a friend, through Mr. Albert Thorp, Jr., $50; from the Rev. Mr. Montgomery, rector of the Church of the Incarnation, being the proceeds of a collection taken up in his Church for this fund, 51.28. Total, 101.28.

Further donations respectfully solicited.

C. G. Till, Treasurer.

Protestant Episcopal Tract Society.

Mrs. Henry Suydam, Jr., $5; James Barrow, 1; George Coggill, 1; George Brooks, 1; Mrs. Susan Daubeny, to constitute herself a life member, 10; Henry E. Pierrepont, 2; G. G. Van Wagenen, 1; Mrs. John Boyd, Jr., 1; Mrs. Sarah T. Williams, 1; David Reeder, Geneva, Ontario county, 1; Anthony Halsey, 1; St. Peter's Church, Ellenburg, Clinton county, N. Y., Rev. H. A. Coit, 4.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

New York Bible and Common Prayer Book Society.

Mrs. Susan Daubeny, $5; Mrs. John Boyd, Jr., 2; G. G. Van Wagenen, 2; Mrs. Sarah T. Williams, 1; C. B. Bostwick, 2; Henry E. Pierrepont, 2; Anthony Halsey, 2; Rev. Thomas B. Flower, Woods Hole, Massachusetts, 2; offerings of a class in Sunday school of Christ Church, Hudson, by Samuel J. Clark, Treasurer, 1; John V. Ritter, to constitute himself a life member, 25.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

Business Notices.

Bookkeeping, Writing, and Arithmetic.—Dolbear's Academy, No. 609 Broadway, is the largest Commercial School in this city. The teachers are practical business men, and are therefore capable to qualify young men for business-houses and banks. There are eight private rooms, and every student receives individual instruction.

ja24-tf

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

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1st. Every article is bought and sold for cash

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Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
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Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice.

nov22-3m

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by LYON & LAMB,
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nov8-3m

Advertisements.

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feb7-6m

FRAZIER KREPS, MANUFACTURER OF LARGE Glass and Picture Frames, Window Cornices, and other articles in Gold or Fancy Woods. Importer of Looking Glass Plates, and General Interior Decorator. No. 546 Broadway, New York. feb7-1y

W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

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fe7-6m

THE LADIES' MEMORIAL OF BISHOP WAINWRIGHT.—A CHURCH WITH SEATS PERETUALLY FREE.—(*Extract from the Circular.*)—It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than by building in a needy portion of our city an Episcopal Church, of which the seats should be forever free. This labour of love and gratitude has been undertaken by the ladies of the diocese. It is intended to build the church on Troy street, near Greenwich Avenue, where lots have been procured for the purpose. There is in this vicinity a dense population, among whom are numerous emigrants from Europe accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The means are now needed for placing upon the land a plain and appropriate edifice. In order to accomplish this work, we rely upon obtaining a sufficient number of subscriptions of $15 at one time, or $5 per annum for three successive years. Subscriptions may be sent to the Treasurer, Mrs. Henry A. Coit, No. 55 Clinton Place, or left at Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway. By order, MARY E. BLEECKER, Secretary,
New York, Jan. 1, 1856.-1y No. 219 West Fourteenth street.

PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

BY UNIVERSAL REQUEST—ONE WEEK LONGER.—JOHN R. SMITH'S GRAND TOUR OF EUROPE, AND SIEGE OF SEBASTOPOL.
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SHOWING ONE HUNDRED VIEWS
OF THE CITIES AND OBJECTS OF INTEREST IN EUROPE.

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WANTS.

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THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21-tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—THE CLERGY, CHURCH FAMILIES, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "THE EMPLOYERS' AND SERVANTS' PROTECTIVE AGENCY," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.
mh1-1y

PUBLICATIONS.

"TRINITY CHURCH CASE."—BY REV. JOHN MORGAN. For sale at Wiley's, Dana's, Stanford's, and Randolph's. All on Broadway.

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ja31-6t Published by MASON & BROTHERS, New York.

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